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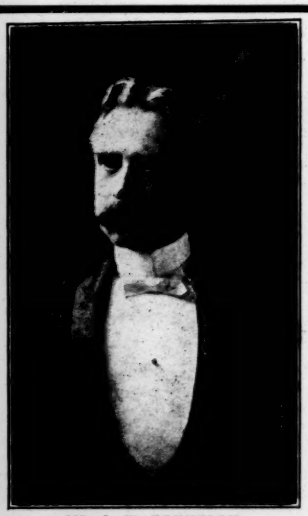

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. IX.—(XLIX).—NOVEMBER, 1913.—No. 5.

THE DEPARTMENT OF PHILOSOPHY IN THE SEMINARY.*

THE STATE OF THE QUESTION.

THE purpose of the present paper is to offer some thoughts concerning the organization of studies in the ecclesiastical seminary. That the prevailing system and methods do not produce an ideal net profit is probably very generally recognized. Nor is the discrepancy between the actual and the ideal in this matter to be wondered at. With the very best programs and methods the average youth cannot be expected to assimilate a great deal of philosophical wisdom within the brief space of two years, in view especially of the fact that, in the first place, he often enters upon this higher stage of study with very inadequate preparation, and in the second place is obliged in the meantime to divide his somewhat limited supply of mental energy amongst a multitude of studies more or less alien to philosophy. Nevertheless, those who have devoted serious attention to the subject feel that the philosophical department could and probably should turn out a better product: and the question here is how this can be best effected. The problem is always urgent, but perhaps never more so than at the present time when outside the Church the world of philosophy seems to be in almost hopeless chaos.

AN ATTEMPTED SOLUTION.

Although a solid and thoroughly constructed and workable system of studies will go far to solve the problem, the substance of the things to be hoped for must principally depend on the

* The substance of this paper was read at the Convention of the Catholic Educational Association, in New Orleans, last summer.

professor. Here, as elsewhere, it is the man back of the machine that counts; but here, more than elsewhere, the man needs to be a thorough craftsman, well endowed, and well trained. Perhaps it is in one sense true of the philosopher as of the poet—*nascitur non fit;* but in another and a much fuller sense the philosopher needs the manufacturing process more than the poet—a process that is never completed; is ever *in fieri.* All this by the way, however. The question now is not of the man, but of the system only.

Occupying as it does a middle place in the training of the seminarian, the philosophical department is conditioned on the one side by the nature and range of studies previously made—and thoroughly made—by him; and on the other side, by the studies he is going to pursue in the department of theology. Now, what amount of knowledge may, or should, the student be supposed to have acquired before his entrance into philosophy? If for an answer to this question we refer to the *Ratio Studiorum* devised by Dr. Micheletti, "juxta decretum et normas S. C. Episcoporum et Regularium pro Reformatione Seminariorum," we find the following program drawn up for a course in the gymnasium, college, or preparatory seminary.

Studies.	Horarium.				
	I Year.	II Year.	III Year.	IV Year.	V Year.
Catechism	2	2	2	2	2
Vernacular	9	9	7	6	6
Latin	9	9	9	5	5
Greek	—	—	—	4	4
Modern Language (German or French)	—	—	2	2	2
Natural History, Botany, Zoology	—	—	—	2	2
Mathematics (Elementary)	2	2	2	2	2
History	2	2	2	2	2
Caligraphy	1	1	1	—	—
Summary of hours per week	25	25	25	25	25

Taking this schema as a suggestion and adapting its spirit, not its letter, to educational arrangements in this country, we may answer the above question regarding the preparatory studies as follows.

Without placing the standard too high the student entering on philosophy should possess—

1. A fairly thorough knowledge of English, including herein rhetoric, and the history of literature.

2. Ability to read and understand at sight the average Latin manual; to follow easily a Latin lecture and to answer, in correct Latin, questions thereon.

3. A fair acquaintance with classical Greek.

4. Mathematics, as far at least as plane geometry (inclusive).

5. An elementary knowledge of physics and chemistry.

6. A fair acquaintance with general history, sacred and profane.

Upon these foundations it is possible to erect an adequate superstructure of philosophy and its related studies.

But what studies should the philosophical department itself comprise? Turning to Professor Micheletti's *Ratio* we find the following program:

STUDIES.	I YEAR.	II YEAR.	III YEAR.
Apologetics	2 Hours.	2 Hours.	2 Hours.
Philosophy	4 "	5 "	5 "
History (Natural)	2 "	2 "	2 "
Mathematics (Higher)	2 "	2 "	2 "
Physics and Chemistry	2 "	3 "	3 "
Natural History (Biology, Physiology, Geology, etc.)	2 "	2 "	2 "
Vernacular	4 "	4 "	4 "
Latin (Higher)	4 "	3 "	3 "
Greek (Higher)	3 "	2 "	2 "
Summary of hours per week	25 Hours.	25 Hours.	25 Hours.

In examining this schema it should be noticed that, whilst it is based on the above Italian program of preparatory studies, it supposes not only a three years' course of philosophy but likewise a post-philosophical course of one year, which is organized as follows:

STUDIES.	HOURS.
Introduction to Theology (Fundamental Theology)	6
Philosophy (Higher)	8
Introduction to Church History (Historical Criticism)	3
History of Philosophy	2
Biblical Greek	2
Plain Chant	2
Summary of hours	23

Since the organization of the philosophical department of our Seminaries must (unfortunately) be based upon a two years', instead of a three years', course, and since the one year of special introduction to theology provided for in the Roman schema is for us a seemingly impossible luxury, we are obliged by circumstances to merge as best we can the studies corresponding thereto, partly with the philosophical, partly with the theological department.

PRINCIPLES OF ORGANIZATION.

But upon what definite *principles* should our program be based? The word *principles* is here emphasized, since obviously these ought to control any organization that is to be really efficient; and it is probably owing to the absence of definitely apprehended formative principles, and consequently to the control of a short-sighted utilitarian policy, that the weaknesses of this department in large measure obtain.

The principles in question should of course be derived from the intrinsic nature and purpose of philosophical studies. The relation of these studies to theology must indeed be held in view and be allowed some shaping influence. At the same time it should be recognized that philosophy and its related disciplines have an autonomy of their own which cannot be denied them without sacrificing much of their educational value. To regard them as simply subsidiary to theology, as

the *ancillae reginae*, is to deprive them of their fundamental vitality and efficiency.

But what is the real purpose of the philosophical department in the Seminary? Or, perhaps we should ask, what are the purposes (for they are many) corresponding to the various included studies and the multiple objects of each? On the whole they may be reduced to two, each of which is divisible into several subordinate purposes. First, there are the intrinsic; second, the extrinsic. The intrinsic objects are: (1) disciplinary, (a) the training of the mind in accurate and vigorous thinking; this is chiefly accomplished by the self-reflective, and regulated and sustained mental activity demanded by philosophy itself; (b) the steadying of the will and character which is or should be effected by habitual converse with fundamental truth; (2) the informing function of philosophical studies, the generation of the philosophical habit, which is simply the distinct and permanent realization of the meaning and the bearing of primary principles as pervading the universe of experience.

Heretofore the student has been engaged with branches of knowledge more or less sundered or fragmental. Elementary sciences and arts, they have lain apart, the *disjecta membra*, the organs rather than the organism of knowledge. In the present stage of his preparation he should be taught to see all these branches in their organic relations, each as a vital part in a larger whole.

He should carry away from his philosophical studies an habitual sense of the unity that is at the heart of the infinite complexity of the world of reality; an abiding sense that every department, every kingdom, order, class, genus, species, nay every atom and every aspect of the universe of being, is interrelated with each, and each with all, and all with the First and Final Cause of the whole; that

> No lily-muffl'd hum of summer bee
> But finds some coupling with the spinning stars;
> No pebble at your feet but proves a sphere:
> Earth's crammed with heaven,
> And every common bush afire with God.

Nor will this habitual haunting sense of unity in variety comprise only the physical and the metaphysical orders. It

will embrace no less the mental and the moral. Possessed by the philosophical habit, the student should be abidingly aware that the order in the workings of his own mind and will—the logical and the ethical laws—are but the application of principles which he sees controlling the order and harmony of the universe. Now this unified world-view is obtained by a study in the first place of philosophy proper, in the second place of synthetic physical science, and in the third place of anthropology, including herein a comprehensive survey of history.

But whilst engendering in his mind this comprehensive awareness of the universe of being, the student must be informed that though his own philosophical synthesis is the nearest approach to complete truth, since it is both internally consistent and the only one that accords with God's supernatural revelation, nevertheless the restless mind of man has constructed along the course of ages countless other world-views more or less divergent from that of Catholic philosophy, as well as more or less inherently inconsistent and likewise discordant from divine revelation. The rise and fate of these manifold world-views he should study in the History of Philosophy.

In the light of the foregoing principles relative to the functions of the philosophical department in the seminary, it is evident that that department should comprise: 1. Philosophy proper; 2. Higher Synthetic Science of the Universe; 3. Anthropology, including general history; or better the Philosophy of History; 4. History of Philosophy.

Since however the same department has to prepare the student for theology, it ought to contain a course of general introduction to the Bible and likewise adequate courses in the Biblical languages, Hebrew and Greek. To these should be added sufficient instruction in Plain Chant to enable the student to take part intelligently and decorously in the liturgical services.

The Program of Studies.

To put the various studies, thus far justified, in their logical order, the department of philosophy should comprise the following:

1. A full course of Philosophy.
2. A parallel course in Synthetic Science.

3. A parallel course in Anthropology (Philosophy of History).
4. The History of Philosophy.
5. Biblical Introduction.
6. Greek (Biblical).
7. Hebrew.
8. Plain Chant.

Or, to place these studies in tabular form:

FIRST YEAR'S PHILOSOPHY.

1. Philosophy	5	hours per week.
2. Synthetic Science	5	" " "
3. History of Philosophy	2	" " "
4. Biblical Greek	2	" " "
5. Plain Chant	1	" " "

SECOND YEAR'S PHILOSOPHY.

1. Philosophy	5	hours per week.
2. Anthropology	3	" " "
3. Biblical Introduction	5	" " "
4. Hebrew	2	" " "

The course in Philosophy might pursue the following lines:

I. INTRODUCTION.

1. Philosophy, its meaning and divisions—their order.
2. An outline of Logic—the structure of arguments.

II. COURSE PROPER.

Philosophy may be viewed theoretically and practically.

Theoretical Philosophy.

Theoretically viewed, philosophy is a fundamental and comprehensive interpretation of the world of human experience. The fundamental and comprehensive ideas employed in this interpretation should be first explained. They are comprised in the part of philosophy known as Ontology, and are as follows:

1. Being—its divisions and properties; consequent principles.
2. Substance.
3. Phenomena—the categories thereof.

The world of experience may be classified as follows:

1. The Inorganic World:

Bodies.

(1) Extension. (2) Motion.
(3) Qualities (forces) (4) Action.
(5) Finality. (6) Laws.
(7) Numerical and specific divisions of bodies.
(8) Nature of bodies.

2. The Organic World—the plant.
3. " " " —the animal.
4. Man.
5. The World as a whole.
6. The Author of the world.

Practical Philosophy.

1. Training of the intellect—Logic and Epistemology.
2. Training of the will—Ethics, General and Special.
3. Special Ethics, including the principles of Economics and Sociology.

History of Philosophy.

Did space permit, the courses in Synthetic Science and the Philosophy of History might be similarly outlined. Suffice it to say that these two studies are meant to be supplementary to philosophy, so as to give a fuller and more concrete content to the unified world-view which the higher abstract science establishes and inculcates.

Some Objections.

Obvious objections may of course be made against the above program. In the first place, it seems rather brief; it contains but fifteen hours of class a week, as against twenty-five hours in the program of the *Ratio Studiorum*. It may be answered (1) that the above studies require wide reading and consequently adequate time; (2) that the classes should be supplemented by *seminaar* work, which likewise calls for more time directly, as well as indirectly in the shape of preparation. Moreover, it is in the *seminaar* supplementing the " disputations " that the critical powers of the student will be developed and his familiarity with opposing opinions enlarged.

Again, it may be urged that the program suggested assigns no place for the study of English. And to this it may be replied that the studies above indicated suppose the preparation of papers, which affords practice in English composition, and perhaps this will suffice, seeing that the college is supposed to have furnished a fairly thorough education in the use of English.

The presence of Hebrew on the program has been objected to by some seminary directors. Well, on this subject there is room for difference of opinion. *Unusquisque abundet in suo sensu.*

F. P. SIEGFRIED.

Overbrook Seminary, Pa.

ISOLATION OR FEDERATION.

THE best way of treating a bad thing is to learn something good from it, and it is often indolence that makes us say there *is* nothing good to be learned from it. We are content with perceiving that the thing *is* bad, and, if it cannot be mended, avoiding it where we can. Whereas most bad things have something good to teach us, if we like to make them, and not necessarily in the negative way only. The chicanery of the unjust steward was thoroughly bad, but the lesson our Lord drew from it was a positive one.

To many, who have been attentive observers of the history of Catholicism during the period that has followed the French Revolution, it appears undeniable that the progress achieved has not been proportionate to the power displayed: that, considering the zeal, capacity, and devotion of the forces engaged on the Catholic side, the victories have been more partial, less decisive, less brilliant and striking than might have been reasonably expected.

After the cataclasm of the Revolution a truly significant and astonishing Catholic Revival did, indeed, take place, not only in France itself, but in Germany, England, and elsewhere. The impetus of that Revival is not spent in any of those countries: in France it is at present being followed up by a deep and wide secondary Revival, since the events, of quite recent date, intended, by those who engineered them,

to stamp out the Catholic Revival, and the Catholic Church, in France, altogether. In England, and in English-speaking America, no one can deny that the Catholic Revival is in active operation, in a state of thoroughly healthy vigor and life. No one can deny this, and to deny it is not desired: on the contrary we wish in the first place to insist on this, or what follows will have little force or appeal.

Admitting, then, or urging rather, the strong fact of that wonderful rejuvenation of Catholic energy and purpose to which the name of Catholic Revival has long been given, a name we borrow here for its convenience, in spite of some objections we can conceive being made to the term,—ought we not to be very thankful and content? Thankful to God we must be; contented with ourselves we may not be altogether.

In England, to leave aside France, Germany, etc., from considerations of brevity only, the Catholic Revival was illustrated by conversions peculiarly striking and significant. One great name, by its very greatness, may make us a little apt to forget the large number of other names, standing for men of incomparably less renown, but men whose conversion to the Church had a singular significance by reason of their intellect, learning, influence, and piety.

The conversion of all those men was expected, by ourselves and by those who viewed it with horror and dismay, to have an enormous effect: Lord Beaconsfield spoke of the English Church as reeling from the blow of Newman's defection from it. There was an enormous effect, and no doubt it is to a wide extent in operation still.

Nevertheless, it seems to the present writer that, in spite of that effect, the results were not what was anticipated, either by ourselves or by outsiders who looked forward to them with dread: and it seems to him also that the effect, admitted to be operative still, has died down. English-speaking believers, outside the Church, in great numbers, learned a more respectful attitude toward the Catholic Church and her teaching from Cardinal Newman's conversion and writings: many, no doubt, owed, humanly speaking, their own conversion to him and his luminous, winning exposition of Catholic faith. And what Newman's conversion, writing, and preaching did was done by others, by Manning, Oakely, Faber, Lockhart, Dalgairns,

etc. To each of these men, and to many besides, groups of converts owed under God the Catholic faith they came to prize. Nowadays, too, numbers of devout men, at every cost of worldly prosperity, and at costs much dearer, lay down their ministry in some non-Catholic body, and enter the Church: they also are followed by converts, due, in human fashion of speech, to their example and influence.

But has all this result been what would be expected, what *was* expected, by ourselves and by those outside? To say No, is to say what our friends dislike hearing; and to say No may provoke an unanswerable criticism—"Are God's Providences to be measured by our human calculation? Are we to lay down for the operations of Divine Grace a program of our own, and then to be troubled because it has not been carried out?"

Of course, God's hand cannot be forced: we have to do what we can and not grumble at our own results, with peevish arrogance. But that is not the point. We are not discussing any doings of our own. We are considering other people, their weight, their influence, their energies, and their great capacity: was there any waste?

Such a question is meaningless if it be simply contended that the results, as we have called them, *have* been all that could be wished and anticipated. But certainly everybody does not make that contention: either among ourselves or among those who would like as little of the results in question as possible. If Lord Beaconsfield were alive now, it may be surmised that he would say the reeling he spoke of on the part of the Church of England had proved a temporary *vertigo*, and that she had now recovered her characteristic equilibrium — between contraries. Certainly some Catholic writers express disappointment at the measure of those results.

Assuming, as we frankly do, that, considering the power, influence, energy, and capacity engaged on the Catholic side, the results have so far fallen short of just expectation, some human explanation should be sought, in the first place, in order to the provision of some remedy.

We do think that there was waste: and we also believe that the waste was mainly due to Isolation: or, to say the same thing in another phrase, to neglect of Confederation.

And now we may bring what we have been saying into connexion with the opening paragraphs of this paper.

Freemasonry, in the instinctive belief of Catholics throughout the world, is a bad thing. That point we need not labor: for it is enough to say that Catholics are convinced that the international energies of Freemasonry are directed to the subversion of religion; and that the shrewd appreciation of that body perceives in the Catholic Church the real and ultimate enemy, for undogmatic faith will, it sees quite clearly, do its own business, and kill itself without any extraneous fatigues of the executioner; and dogmatic faith finds in the Catholic Church its only uncaptured citadel as its supreme expression.

But from what Catholics know to be a bad thing they may learn a good lesson.

Freemasonry has, we dolorously confess, a huge force. Whence is it derived? We will, if it be allowed to us, not now deal with the reply that the force confessed to be there is derived from those evil powers that have always been in rebellion against God. For, when the worst is said and done, the power of God remains infinite, and the most incalculable force of evil is finite.

For our present purpose we deal merely with the human forces concerned.

Is Freemasonry stronger than the Catholic Church numerically? We do not know: but we much doubt it. Is it stronger in intellect, in the moral force of its members, and in the influence always exercised by intellectual supremacy and obvious moral superiority? To that question our answer is an unhesitating negative. Even the incalculable force of *conviction* is immeasurably greater on the Catholic side: for the Freemasons have no conviction that God does not exist like the Church's conviction that He does: all they have is an irritable certainty that they know they do not want Him to exist. They have vast control of international funds, and of international patronage; they have an unwearied policy of intrigue, unhampered by conscience or scruples, and they have, or are supposed to have, a Secret. That last, real or imaginary, possession is of immense practical service to Freemasonry in attracting to itself the vagrant and morbid fancy of large numbers of people: for societies that have ceased to believe

in the august mysteries of faith are peculiarly liable to be seduced by the notion of an Esoteric Secret.

But in addition to these things, wealth, patronage, and a "secret", Freemasonry has something else, and to it the power of the organization is, we believe, in the main due: and that is its stringent, close, and silent Confederation. We believe that there is in Freemasonry itself nothing to justify its position of world-wide dominance except that—its singular exercise of the weapon of Confederation. We must repeat that we do not at all believe in the intellectual eminence of its members, still less in any influence due to their moral power and weight. We are much tempted to believe that their real secret amounts to no more than their wonderful appreciation of the force of international confederacy. We know the stale and stupid accusation of the Church's accusers that Catholics cannot be sincere patriots, an accusation that conveniently ignores the fact that the nations of modern Europe arose in the arms of the Catholic Church: it is odd that the same accusation has nowhere been urged against Freemasonry, whose spirit, though uncatholic, is incompatible with sincere nationalism. But, perhaps, the accusation against Catholics may have been oftenest pressed and reëchoed by writers and talkers who were themselves Freemasons, who would naturally not accuse themselves.

May we not, who think Freemasonry a bad thing, learn something good and useful from it—the necessity, if isolation and waste are to be avoided, of conscious, intelligent, industrious, disciplined, obedient, and unwearied Confederation; of a Confederation not merely implicit, nor merely local or national: but definite and explicit, international and active?

Every "interest" makes use of it. Does anyone suppose that the wealth or intellect of the Labor Class would have secured by the implicit force within it what the Trades Unions have secured? Does anyone believe that the Nonconformists, as they are called in England, or the Free Churches, as they call themselves here and elsewhere, owe their political importance to the sheer weight of their numerical strength, or to their extraordinary intellectual power? But the Free Churches have been long awake to the truth that their strong-

est weapon is to be found in definite, explicit, articulate, and watchful Confederation. In England Catholics are only awaking to that truth. For centuries they were oppressed by Penal Laws, and for generations they were further weakened by the spirit opposite to that of Confederation among themselves. The story of their domestic squabblings makes dismal reading, and can only be suffered by readers who admire historic honesty, and are ready to admit that regrettable facts may convey necessary warnings, and suggest useful lessons. That parochial spirit has been conquered in England, and very largely forgotten among English Catholics. But the idea of a wide and strong Confederation of Catholics has only recently begun to gain ground.

Apart from more supernatural ends the Catholic Congresses of the last four years have done a very great work in fostering the Confederation idea in England: they have been marvellous object-lessons, but the lesson is not yet fully learned.

We have had two sorts of Congresses: an annual National Congress in England, and an annual International Eucharistic Congress held in different countries of Europe and America. The former have done much to bring the Catholics of one whole country into "touch" with each other: and will do more as the National Congresses are more largely attended. The latter have done more in bringing together Catholics of divergent race and language—apart, we must repeat, from the initial, primary object of honoring the Divine Eucharist.

But (1) is there not room for a third sort of congress—a congress of Catholic Interests in general, not national, but universal, and not necessarily annual? (2) Is it not to be remembered that a congress, however important, is an episode, and a passing fact, though its effects be not passing and transient? In modern days, when intercommunication is so swift, easy, and cheap, between men of different races and nations, could there not be a standing International Confederation among Catholics? The confederations outside the Church, whose efficacy for their several purposes we have noted, are not episodic and confined to periodic congresses, but owe their power and results to their permanent character, and continuous action. We perceive objections to such a scheme. The Church herself is a confederation, and all

Catholics are members of it. (Some of them extremely inactive members.) She herself is a confederation, world-wide and of a very high and perfect organization, an organization perfected by the experience of twenty centuries, and essentially of Divine institution; whose officials are not of human invention; and the Church is infallible; whereas any confederation of Catholics would be new, and untried, with experience all to learn, in place of having the authority of experience to teach; it would be experimental; it would be a human expedient; it would be liable to all the failings of temporary, human devices and expedients. Of course: but so has every confraternity been, and the Church has never refused her blessing to them, or been suspicious of their usefulness. The Religious Orders themselves, of incomparably higher status than confraternities, have been human institutions, and some among them—and noble ones—have served their turn and gone.

What a confraternity may be, such a confederation of Catholics may be: and it should be noted that confraternities are seldom or never of national character, or merely local use: within the Church, which is Catholic and Universal not only in extension but in aim and operation, they play their part, temporary in some cases, partial in all; and their health lies in the Church's blessing and good-will toward them. The test is obedience. So long as they have one mind with her, and give way to no idiosyncrasy; so long as their aim is hers, and their methods submissive to her guidance, she favors and fosters them for her children's good. Some are of very closely specialized motive; some of a nature to appeal only here and there: the Church does not complain of their narrow scope: others have objects almost coëxtensive with her own, and the Church does not warn them they are aiming too wide and encroaching on her universal mission: they are only acting as her adjutants as she is the Vice-Gerent of God Himself.

It all reduces itself to a question of loyalty and obedience. Anybody claiming to act within the Church, but betraying symptoms of idiosyncracy, of something heterogeneous, odd, unsympathetic, headstrong, with queer aims, with dubious methods, she watches cautiously and presently disavows and suppresses—because the crucial test of obedience has failed.

And disobedience shuns contact, loves isolation and a remote sphere: it likes to work on its own lines, and far from observation, to keep its own counsel, and avoid inspection and explanation. It makes its own odd friends, and they are not those of the Church. It dotes on popularity, and cares little for approbation from central authority. It sees with independent, conceited eyes, and has no wish to see what the Church and her head see. It has private motives. It is not content with the eternal, unchanging, and simple aims of the unchanging Church. It inevitably tends to local gains, for which it will throw over universal principles: for a temporary, private, and local success it will barter a concession involving departure from the Church's demand everywhere in every age. To sum up, it has the taint of idiosyncracy and disloyal ambitiousness or conceit.

No such confederation as we imagine could have a free hand, or an independent program of its own: it would be simply another instrument in the hands of authority to aid in carrying out the plans approved by that central authority itself. Its headquarters would be in Rome, or where Rome chose to assign them near at hand for inspection and control: it could have no existence till the proposals for its constitution, scope, and objects had received approval; its agenda would require constantly to be submitted for approval; whatever regulations of prudence and restraint the wisdom of authority might impose would be adopted for its guidance.

What we feel sure of is that the *material* is not wanting: all that is wanted is the competent selection of the material, and the bringing of it together in special association for these special purposes. It would not be a new idea, but the embodiment in a more permanent form of the idea already expressed by every Congress and almost every "Meeting".

There is no denying that such an embodiment would be laborious, as every great work done for the Church has been. It would call for great energy and great prudence. Some initial failures might occur before the completely successful embodiment of the scheme. If attempted as the "hobby" of any individual, or clique of individuals, its failure would be secured.

All this and much more should be thoroughly understood and admitted: what we will not readily believe is that, where the forces of unbelief or of half-belief have succeeded, the forces at the disposal of the Church need fail. The loyalty of Catholics cannot be less than that of sectarians and unbelievers; the willingness to combine for defence cannot be weaker than the eagerness we see outside, among men of divergent race, language, and class interests, to unite strongly for assault. What we have to keep must be dearer to us than any whim of theirs for destruction and robbery can be to them. Are we to confess our indolence greater than theirs?

Our Lord's parable did not commend injustice, but He instanced the prudent energy of the unjust: a bad man, to avoid the risk of temporary inconvenience, could bring all the wisdom of this "generation" to bear; should not good men, to avoid eternal loss, arouse all the activities inspired by Supreme Wisdom to their guidance and encouragement?

Our Lord certainly did not wish His hearers to be like the unjust steward: in one only thing was he an example—in diligence and a cautious consideration of means to an end. His end was purely selfish, his means bad, his diligence godless and tainted: but there is an end higher than selfish temporal advantage; honest means can be used as industriously as dishonest; and diligence can be exercised on God's side. But the "wisdom" of the children of this world "in their generation" is not always reflected by any corresponding, though essentially different, exercise by the children of light of the Other Wisdom that would be lent them if they chose. The parable does not complain that the children of light are not wise in this generation, but warns them against the folly of indolence in their own.

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ST. COLUMBAN AND THE SCHOOL OF LUXEUIL.

DESPITE the severity of his discipline, the number of Columban's followers increased from day to day. "The fame of the man of God," says Jonas, "spread into every part of Gaul and Germany, and his praise was in the

mouth of all." [1] Not merely the common people, but the Frankish, Alamannian, and Burgundian nobles as well regarded him with reverential admiration. The celebrity which to-day attaches to the names of the learned and the wealthy, of the great discoverers and inventors, was reserved in the ages of faith to the saints. A man or woman illustrious for virtue was the cynosure of all eyes. Columban's almost superhuman austerity, his manifest gift of prophecy, the miracles wrought through his intercession, the strict discipline that reigned in his monasteries, the power of his preaching—all this was calculated to awaken in the youth of the land the desire to see him, to hear him, and to range themselves under his leadership in the militia of Christ. Those who found the peace and rest they had sought hastened to tell their relatives and friends of their happiness and to invite them to come and share it. And thus it happened that, before Columban had been ten years in the Vosges, his monasteries were peopled by more than two hundred monks.

But the aspirants to monastic perfection were not the only ones who flocked to Luxeuil: the sick, the infirm, the afflicted, came from far and near to seek relief, and not one but went away from the man of God healed or consoled, for under the Celtic pilgrim's somewhat harsh and brusque exterior beat a heart full of tenderness and compassion for suffering humanity.

There lived at that time, relates Jonas,[2] a certain duke, Waldelenus by name, who ruled over the territory between the Alps and the Jura. In the early days of Luxeuil—in 595 or 596 [3]—this man came with his wife, Flavia, to Columban and begged him to pray to God for them, for they were blessed abundantly with this world's goods but had no son to leave them to after their death. "If you promise," replied Columban, "to consecrate to the Most High the child with whom He will bless you, and to choose me to be godfather at its baptism, I will implore God to grant you not only the child you will offer to Him as the first-fruits, but as many more pledges of His clemency as you shall desire." They gladly agreed to this condition and Flavia had scarcely returned to

[1] V. Col. I, 18.

[2] V. Col. I, 14.

[3] St. Donatus was made bishop of Besançon in 625 or 626, and as he could not have been consecrated bishop before his thirtieth year, he must have been born in 595 or 596 at the latest.

Besançon when she felt the first joys of maternity. Waldelenus did not forget his promise: his first-born was baptized at Luxeuil and received from Columban the name of Donatus. God is never outdone in generosity: another son, Chramnelenus,[4] was born to Waldelenus and Flavia, and then two daughters; all were afterward remarkable for wisdom and piety and repaid their benefactor by constant fidelity and devotion during his lifetime and by zealously propagating his Rule after his death.

When still a mere child Donatus was entrusted to the monks of Luxeuil to be trained in "wisdom and piety" under the eye of his godfather. It was not unusual in the early Middle Ages for parents to dedicate their infant children to the monastic life.[5] Bede[6] tells of "a little boy, not above three years old, called Aesica," who was received into the monastery of Barking; Bede himself entered the monastery of Wearmouth at the age of seven; St. Boniface joined the sedate ranks of the Saxon Benedictines at five; Walafrid Strabo was brought to the monastery of Reichenau when he could just talk, and Paul of Verdun passed literally from the cradle to the cloister.

How did Donatus and his little fellow-pupils spend their time in the monastery? Clothed in their tiny white-hooded gowns, they would observe the monastic rule to the best of their very limited ability; sit in choir with the older monks, go to the refectory and the recreation grounds with them, and, when the hours for study came, some learned brother would teach them their letters. When the mysteries of the Roman alphabet had been mastered with the aid of letters cut out of wood or stone, or written or impressed on sweetmeats, reading and writing were taught them, not simultaneously, as is done to-day, but successively in the order named. For the

[4] Cf. Fredegar IV, 78, where Chramnelenus is mentioned among the dukes who took part in Dagobert's expedition against the Basques, 636-37. In 642 he was instrumental in bringing about the downfall of the proud Patrician Willebad, of Burgundy, and his following, under the walls of Autun. (Ibid., 90.)

[5] See *Rule of St. Benedict*, 59, for ceremony of consecration. St. Chrysostom was of opinion that boys should be received into the monastic schools as early as possible. (Adv. oppug. vit. monast., 3, 17.) "All children brought to the monks to be educated," says St. Basil, "shall be received; none, not even the youngest, shall be turned away."

[6] H. E., IV, 8.

writing exercises wooden tablets were used on which the children wrote with ink or chalk; the more advanced pupils were allowed waxed tablets and styles, or parchment and goose quills. The reading and writing lessons were followed by some rudimentary instruction in arithmetic and the use of the abacus, or calculating frame, and then the pupils were ready to begin the curriculum of the Seven Liberal Arts by a study of Grammar.

Grammar meant more in those days than it does now. It was universally regarded as the queen of the sciences and was defined as the "science of interpreting poets and historians," and the "rule of speaking and writing well." As Latin was still a living tongue, being the language of the Church and the State, and as the monks were permitted to use no other in their daily intercourse, the medieval boy could gain a working knowledge of it even from the grammatical treatises of a Donatus or a Priscian. Besides, the Latin which he learned to speak and write was not that of the Augustan age, which our collegians with much fear and trembling strive to acquire, but a language formed on purpose, as it were, to suit the new civilization springing up out of the ruins of the Roman world—the language in which St. Benedict and St. Columban wrote their Rules and the hagiographers of the sixth and seventh centuries the life-stories of their saintly heroes.

The first reader of a seventh-century schoolboy was not a picture book about cat and dog and bird, but the Psalter, or Book of Psalms. The one hundred and fifty glorious songs of David and the other Hebrew lyrists had to be learnt by heart. Bible stories replaced the nursery tale, and the Psalms and the Alleluia supplanted the pagan nursery rhyme. Such had been the practice of the Church since the days of Basil, Chrysostom,[7] and Jerome.[8]

With the great Fathers of the Church, whom he admired so much, Columban shared a noble enthusiasm for the literature of ancient Rome and recommended its study to his

[7] "The child must be made acquainted with the Sacred Scriptures as early as possible. The teachings of the Bible are a wholesome antidote against the evil inclinations that manifest themselves even at this tender age; they are the fountain that waters the soul." (St. Chrysostom, 60 Hom. in Matth.)

[8] See St. Jerome's *Letter to Laeta.*

monks. In a metrical epistle, saturated with quotations from Virgil, Horace, and Ovid, he tells his friend Sethus to despise the transitory pleasures of life and to strive instead after treasures that will never moulder or decay, to wit, "the dogmas of the Divine Law, the chaste life of the holy Fathers, and whatever the learned masters wrote of old or the eloquent poets sang".

> Dispice, quae pereunt, fugitivae gaudia vitae.
> Non fragiles secteris opes et inania lucra,
> Nec te sollicitet circumflua copia rerum.
> Sint tibi divitiae divinae dogmata legis
> Sanctorumque patrum castae moderamina vitae,
> Omnia, quae dociles scripserunt ante magistri
> Vel quae doctiloqui cecinerunt carmina vates.
> Has cape, divitias semper contemne caducas.
>
> —*Versus S. Columbani ad Sethum*, 8-15.

The Adonic verses *To Fidolius* display a familiarity with classic poetry and mythology such as is found, in the seventh century, only in the writings of Aldhelm of Malmesbury. Columban invites his friend to attempt similar verses, giving him at the same time a minute description of their mechanism. "If you wish to write verses such as those with which that illustrious poetess of the Greeks, Sappho by name, used to charm her contemporaries, let a dactyl always be followed by a trochee; but it is also permitted to replace the final short syllable by a long one":

> Si tibi cura
> Forte volenti
> Carmina tali
> Condere versu,
> Semper ut unus
> Ordine certo
> Dactilus istic
> Incipiat pes;
> Inde sequenti
> Parte trocheus
> Proximus illi
> Rite locetur;
> Saepe duabus
> Claudere longis
> Ultima versus
> Iure licebit.

The encouragement given by Columban to the study of the classics bore abundant fruit. His monks imbibed his respect, if not his enthusiasm, for the works of the ancients; and if they were not very successful in imitating the style of Virgil, Cicero, Horace, and Livy, they were at least careful to hand down to posterity copies of the masterpieces of these writers. In every monastery there was a well-stocked library, and the abbots took care to keep the books in good order by having them regularly rebound.[9]

By good fortune a ninth-century catalogue of the library of the monastery of Rebais in Burgundy has come down to us. As Rebais was founded by St. Agilus, a disciple of Columban, a glance at this catalogue will give us a fair idea of the books used by the pupils of Luxeuil. Besides a large number of sacramentaries, antiphonaries, legends, lives of saints, and passionals, there are listed commentaries on Genesis, Josue, Jeremias, and Daniel; the Dialogues, the *Liber Regulae Pastoralis* and the Homilies on Ezechiel of St. Gregory the Great and an Index to his Letters; most of the works of St. Augustine and of St. Jerome; St. Ambrose's *De Officiis*; the writings of Prosper of Aquitaine, St. Bede, and St. Isidore of Seville; a collection of Patristic Homilies, a Lectionary and a Missal; the Poems of Sedulius (two copies), Arator, and Aldhelm; two large and two small Priscians and two Donatus; two copies of Virgil and Horace and one of Boëthius; Cicero's *De Senectute* and *De Amicitia* and the Comedies of Terence; a pharmacopeia and a book with Irish text ("unus textus scoticus"), &c.[10]

The study of Grammar was followed by a course in Rhetoric. This consisted chiefly of practical exercises in composition, especially in writing letters and drafting legal documents. The training of the intellect, in the more restricted sense of the word, was left to Dialectics, with which the Trivium, or triple key to the world of the mind, was brought to a close.

Those who showed aptitude for mathematical studies then took up the branches of the Quadrivium: Arithmetic, Geom-

[9] V. Col., II. 60. On the eve of his death, Athala had the books of the Bobbio library bound: "libros ligaminibus firmat."

[10] Greith, *Gesch. der altirischen Kirche*, p. 291.

etry, Astronomy, and Music. As the Arabian numerals were as yet unknown to the Western world, neither master nor pupil could advance very far in the science of numbers; an elementary knowledge of Arithmetic, however, was considered indispensable for a proper understanding of the Holy Scriptures. Instruction in Geometry such as is imparted in our higher schools to-day was probably unknown throughout the Middle Ages, but the triumphs achieved by the medieval architects prove that geometrical knowledge must have been both thorough and widespread. From his letters on the Paschal controversy and from the seventh chapter of his Monastic Rule we know that Columban was well versed in the astronomical lore of his day, and he no doubt insisted that the scholars of Luxeuil should be made familiar with "the course of the sun, moon, and stars" so as to be able to fix the date of Easter and the chief festival days of the year, and to account for the frequent changes in the length of the canonical hours.

Very special importance was attached to the study of Music. Music was considered so excellent and useful that a person ignorant of it was in general held to be unfit for the sacred ministry. As notation was still very defective, consisting of *pneumes* or *neumes*, that is, points, dashes, and hooks to indicate the pitch of the tones, proficiency in the musical art was acquired only with much difficulty, and the singing-master appears to have used his baton quite as often to beat his pupils as to beat time. "How many blows and pains," we read in a sermon attributed to St. Columban, "must they submit to who wish to learn music." [11] Very severe punishment was meted out to those who stumbled through the Psalms or spoiled the singing by unnecessary coughing or laughing. Alcuin records this saying of the Venerable Bede: "I know that angels visit the canonical hours and the congregations of the brethren. What if they do not find me among the brethren? May they not say, 'Where is Bede?'" St. Benedict assigns the same reason for the necessity of singing the Divine Office properly. "Let us always be mindful", he says, "of the words of the Prophet: 'In the sight of the Angels I will sing

[11] Instructiones sive Sermones Sti. Columbani, IV (Migne, Pat. Lat. t. 80, p. 233). The real author is a disciple of Faustus of Riez. (See below.)

unto Thee.' Therefore let us consider how we ought to conduct ourselves before the face of the Divinity and His Angels; and let us so stand and sing that our voice may accord with our intention." [12]

If the liberal arts were fostered in Luxeuil, the non-liberal arts were by no means neglected. "If a brother cannot apply himself to the study of letters, sacred or profane," says Cassiodorus in his treatise on the Liberal Arts, "let him remember that it is no mean and ignoble occupation to cultivate the gardens, to sow the fields, to gather the beautiful fruit of the trees, for we read in the Psalms: 'Thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.'" Columban went a step further than the sage of Squillace and enjoined manual labor on all his monks. Daily prayer, daily study, daily manual labor—this was his educational program. Although St. Valery, who entered Luxeuil about the year 600, displayed remarkable talent for study, he had to spend several hours each day in the large monastery garden, weeding it and ridding it of the worms and insects which had settled there in alarming numbers.[13] St. Amatus, another pupil of Luxeuil, was so skilful in the management of bees that his services as instructor in this difficult art were sought far and wide. His aptest pupils were the nuns of a neighboring monastery who could catch a swarm with ease by spreading a mixture of milk and sweet-smelling herbs over a vessel, or cause a hive to swarm by striking a kettle with a stick.[14]

As in other points of the Rule so also in regard to manual labor Columban set the good example. In spite of his office and his years, he would sally forth at the head of the monks to clear the forests, till the fields, and harvest the crops. From the neighboring farms and villages people came to see the unwonted spectacle of scores of white-gowned monks toiling like serfs or hired servants to turn the wilderness into a cultivated landscape. One of these, the parish priest Winioc, took home with him a lasting memorial of his first visit. Columban and his monks were felling trees in the

[12] Reg. S. Benedicti, c. 19.

[13] Vit. S. Walarici, abb. Leucon, c. 6.

[14] V. S. Amati, c. 22.

forest and as he was looking on, astonished at the ease with which they drove the wedges into the trunk of a knotty old oak, a flying wedge struck him with such force in the forehead that the frontal bone was laid bare and the blood gushed forth in streams. Columban hastened to his side and, after kneeling for a moment in fervent prayer, took a little spittle and put it on the gaping wound, which closed up so well that it hardly left a scar.[15]

How with only one meagre meal a day the monks were able to do the hard work that pioneer farming calls for, is one of the many problems presented by early monasticism. It seems, however, that the daily fast enjoined by the Rule was relaxed for those who worked in the fields. Visiting Fontaine one day, Columban found sixty of the brethren engaged in breaking with their hoes the heavy clods in a freshly ploughed field, and when he saw how difficult their work was he told them to take some refreshment. "But we have only a few loaves and a little beer left," was their answer. "Bring what you have," said the abbot; and when he had blessed the scanty store, it proved sufficient for all.[16]

And what a blessing in disguise hard work could upon occasion prove to be! Once when he had retired into the solitude of the great wilderness, Columban learned that during his absence a virulent disease had invaded Luxeuil and attacked so many of the inmates that hardly anyone was well enough to attend to the others. He returned to the monastery without a moment's delay and commanded the sick brothers to get up and beat out the grain on the threshing-floor. Many obeyed and were cured, and for these the abbot ordered a special meal to be prepared. Those, on the other hand, who had listened to the dictates of human prudence rather than to the voice of obedience recovered only after a long and dangerous illness.[17]

This was not the only case in which unhesitating obedience was promptly rewarded. Whilst reaping corn with the brothers in a field near the hamlet of Baniaritia, Theudegisil wielded his sickle so awkwardly that he all but cut off one of the fingers of his left-hand. Attracted by his cries for help, Columban bound up his wound and told him to go on with

[15] Vit. Col. I, 15. [16] Ibid., 17. [17] Ibid., 12.

his work as usual. He did so, and to his great joy found that his finger was completely healed. "Theudegisil himself related this incident to me," says Jonas, "and showed me the finger in question." [18]

In such and similar labors did the monks of Luxeuil spend the greater part of the day; for, besides its social usefulness and, under the circumstances of the times, its absolute necessity, severe labor was regarded by Columban as a penitential exercise and an excellent means of gaining self-control. Of course only the older and sturdier boys could be set to this kind of work, the younger ones being variously employed according to their capacity. A clever lad like Chagnoald,[19] the future bishop of Laon, would be selected to act as private secretary to the abbot or his provosts. Others, like Domoal [20] and Sonichar,[21] were attached to the personal service of Columban, accompanying him on his expeditions into the forest, gathering the herbs and wild apples that were his sole nourishment during his periods of solitary retirement, or, in the absence of all other food, angling or netting for fish in the L'Ognon or the Breuchin.

Like all true educators, the abbot of Luxeuil rated training higher than instruction, moral discipline higher than mental culture. No pupil of his was spoiled for sparing of the rod as a glance at his Cenobitical Rule, to which young and old alike were subjected, will show to evidence. He strove to imbue his disciples with a deep sense of their dignity as children of God, a dignity which required of them humility, fraternal charity, forbearance, politeness.[22] Let nothing be done through contention, he tells them, quoting the words of the Apostle,[23] neither by vainglory, but in humility let each esteem others better than themselves. Lying, idleness, curiosity, quarreling, meddling with the concerns of others, were punished with the rod or by the imposition of a fast on bread and water. During times of silence the boys were not allowed to communicate with one another through the medium of a third party. If a boy was told by a senior to do what was against the Rule, he was to answer: "You know I am

[18] Ibid., 15.
[19] Ibid., 17 and 26.
[20] Ibid., 9 and 19.
[21] Ibid., 11.
[22] Col. Reg. Coenob., 5.
[23] Phil. 2:3. Reg. Coenob., 5.

not allowed to do this"; if the other insisted, the boy was to say: "I will do as you command", in order not to be guilty of an act of disobedience; his bad councillor, however, was punished with three fasts or condemned to keep silence during three recreations.[24]

But Columban made use of more effectual means than fasting or the rod to train his charges to become "the light of the world and the salt of the earth". He prescribed daily confession and frequent Communion for them, and in numerous conferences[25] he reminded them of the nothingness of earthly life with all its goods, of the strict account that must be given at the end, of the wretched state of those who not only live in the world, but, so to speak, carry the world about with them, of the heavy load of sin that bears man down, a load hard indeed to get rid of, but one which must be shaken off, if they

[24] Reg. Coenob., 8, the only chapter of the Rule in which boys ("juvenculi") are expressly mentioned.

[25] In spite of the well-nigh overwhelming external evidence for the Columbanian authorship of the seventeen *Instructiones Variae, sive Sermones* (Migne's Pat. Lat., t. 80, 23 Oss.), only a limited number can be ascribed with certainty to the abbot of Luxeuil. Professor Albert Hauck, of Leipsic, was the first to draw attention to the fact that the quotation from Faustus in Instruct. II is found in one of the *Homiliae ad monachos*, published by Migne (t. 50, 833-859) under the name of Eucherius. Taking for granted that Columban was the author of the Instruction in question, Fleming reasoned that, as Comgall was Columban's teacher, Comgall and Faustus must be identical. His opinion is confirmed by a notice in the so-called Martyrology of St. Gall (A. D. 804). Under V Id. Jun. (9 June) Notker Balbulus says of St. Columba of Iona: "Qui cum plurimos discipulos vel socios sanctitatis suae pares habuisset, unum tamen Comgellum, latine Fausti nomine illustrem, praeceptorem beatissimi Columbani, virtutum reliquit heredem". Whether Comgall was also called Faustus is a question of minor importance—one thing is certain: the quotation in Instruct. II, beginning with the words: "Si quando terrae operarius" is from Faustus, abbot of Lérins and bishop of Riez (400 or 405 to 485), and to him, and not to Eucherius, of Lyons, must be ascribed the authorship of the *Homiliae ad monachos*. (For Faustus see Engelbrecht, *Studien über die Schriften des Bischofs von Reji Faustus*, 1889; Koch, *Der h. Faustus*. The letters of Faustus are published in M. G. H., Auct. Antiq., VIII; his other works in *Corpus SS. Eccl. lat.*, XXI.) Hence it is certain that the author of Instructio II, when he spoke of his "master Faustus", could have had in mind no one but Faustus of Riez. The author of Instruct. II is also the author of Instruct. I, as a glance at the style and contents will show. Hauck was at first inclined to attribute all the Instructions to a disciple of Faustus or to Faustus himself (*Zeitschrift für kirchliche Wissenschaft*, 1885, 357-364), but Seebass convinced him of the authenticity of Instruct. III, XI, XVI and XVII (*Zeitsch. für Kirchengeschichte*, 1892, 513 ss.; Hauck, *Kirchengeschichte Deutschlands*, I, p. 261, 3rd ed.). In a Fleury MS. of the eleventh century these four sermons are bound together under the title: *Ordo S. Columbani, abbatis, de Vita et Actione Monachorum*. They have been edited with a critical apparatus by Seebass in the *Zeitschrift für Kirchengeschichte*, 1893, pp. 78 ss. It is this edition that is quoted in the text.

do not wish to be lost eternally; and directed their attention to the choicest and most hidden of all possessions, divine grace, and showed them how to acquire it and how to keep it.

Columban's manner of preaching was as simple as the character of his audience. His instructions are of unequal length, but even the longest does not exceed twelve hundred words. Although in some manuscripts they are called *Sermones,* they might be more fittingly described as addresses or allocutions. Their aim is not to teach doctrine, but simply to drive home some practical truth, to bring the listener to self-knowledge and to hatred of sin. Columban seldoms stops to develop a thought or to prove a statement. With short, oftentimes epigrammatic, sentences, with questions and exclamations he closes with his hearers and forces them to take to heart what he tells them.

In the first Instruction [26]—"Cogita non quid es, sed quid eris"—he draws a parallel between the rapidity with which this world is swept away and the everlastingness of the goods of the world to come, to show thereby that this life is not life indeed, but merely a brief moment given us in which to purchase, by selling ourselves, the eternal life beyond the sky. He begins with characteristic abruptness:

> Consider not, poor man, what thou art, but what thou wilt be; what thou art lasts but for a moment, what thou wilt be is eternal. Be not slothful for thyself, but rather acquire in a short time what thou wilt possess forever. Overcome the dislike for present exertion by thinking of the reward to come. If the world beckons thee, remember that it flees from thee, that your pursuit of it is vain. Why dost thou not follow after that which never flees from thee? What doth it profit to gaze at a shadow reflected in the water? What do joy and happiness tasted in a dream profit thee? After all, dreams, be they never so long, are shortlived; and life's joys are like dreams in a dark night. Awake, therefore, O my son, out of the night, and seek the light that thou mayest see and be seen; light your lamp and read. Awake; be not seduced by dreams and deceived by false imaginings. Thy life is a wheel that is ever turning and running on, and never waits for thee. It is thy duty to keep up with it. Thou hast nothing on earth, O man; thou wilt die naked as thou wert born into it. Thou hast nothing on earth

[26] Ed. Seebass. It is the sixteenth in Migne.

but the prospect of Heaven, which is thy inheritance, provided thou dost not forfeit it on earth. But if thou hast lost it already, sell thyself in order to regain it. What do I say, Sell thyself? Sell thy vices, and buy life. Thou mayest perhaps wish to know what these vices are. Above all things sell pride, the root-vice, and buy humility, and thou wilt be like unto Christ, who saith: "Learn of Me because I am meek and humble of heart." [27]

The second Instruction [28]—"Quid in mundo optimum est?"—treats of contempt of the world and of self, and of the love of things eternal. The choicest thing in the world, says Columban, is to please Him who made it. The world together with the goods it offers is transitory and therefore to be despised. It deceives us, because it does not show itself as it is. It will pass away; it is daily passing away. What can it boast of that will not some day disappear? In what does contempt of the world consist? In the renouncement of pleasures and riches; in contempt of self. "He is victor over the world who, while still in the flesh, dies to himself, to his vices, to his passions; no one who spares himself can hate the world, because he must love or hate the world in himself. Only he lives well who either never has to repent or is ever repenting." The wise man will love nothing in the world, because there is nothing lasting here below: "the world rests, as it were, on pillars of vanity". The sole object of his love must be the eternal. This is the only true good. "O wretched state of man! We are bound to love that which is far from us and uncomprehended by us and hidden from our eyes while we live in the prison-house of this body. But it will not be always far, and hidden, and unknown; for he would assuredly have been born in vain to whom the eternal were to remain unknown forever. Therefore even now we must long after it and love it: far better an hour's patience here than an eternity of fruitless remorse hereafter."

At the end of his first Instruction Columban enumerates the vices that we must sell in order that "the flesh may be destroyed and the spirit saved in the day of our Lord Jesus Christ: gluttony, fornication, covetousness, anger, sadness,

[27] Matth. 11:29.

[28] The third in Migne.

sloth, vainglory and pride; "which", he adds, "it were a gain to lose even though we got nothing in exchange". In the third Instruction [29] he reverts to these eight principal or capital sins,[30] "which drag man down to destruction", contenting himself, however, with simply setting before his hearers the Scriptural texts bearing on them and indicating briefly how they must be combated.

Of gluttony it is said: "Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness." [31] Of fornication: "Fornicators and adulterers God will judge." [32] Of covetousness: "The desire of money is the root of all evil." [33] Of anger: "Whosoever is angry with his brother shall be in danger of hell fire." [34] Of sadness: "The sorrow of the world worketh death." [35] Of sloth: "Idleness hath taught much evil." [36] Of vainglory: "His stench shall ascend, because he hath boasted of his works." [37] Of pride: "God resisteth the proud," [38] and "Whoever shall exalt himself shall be humbled." [39]

According to the Holy Scripture, therefore, these vices are source and cause of all evil, and must be cured by the practice of the virtues opposed to them. Gluttony is overcome by fasting from the ninth hour to the ninth hour and by the sparing use of the plainest food. "Fornication and all uncleanness, let it not be so much as named among you, as becometh saints": [40] guard against it by an ever solicitous and apprehensive chastity and continence. Covetousness is vanquished by our having nothing that we call our own and by possessing all things in common. Anger is bridled by patience and meekness. Sadness is conquered by spiritual joy and the hope of future blessedness. The fickleness engendered by sloth is corrected by remaining in one place, as the Scripture says: "If the

[29] Ed. Seebass. The seventeenth in Migne.

[30] Evagrius Ponticus (c. 390) was the first to enumerate *eight* capital sins (Migne, P. G., 40, 1271-1278): *γαστριμαργία, πορνεία, φιλαργυρία, λύπη, ὀργή, ἀκηδία, κενοδοξία, ὑπερηφανία*, which he calls *λογισμοί*. Columban took his enumeration from Cassian (Coll. V). Gregory the Great (Moralia, 31, 45, 87) counted seven; Peter Lombard (Sent. 2 Dist., 42, 8) made one sin of *accedia* and *tristitia*, and since his time all theologians speak of only seven capital sins. (Cf. Rauschen, *Eucharistie und Busssakrament in den ersten 6 Jahrhunderten*, Freiburg, 1910, p. 190.)

[31] Luke 21:34. Columban evidently had this text in mind when he wrote "Nolite seduci in saturitate ventris,"—a sentence not found anywhere in Holy Writ.

[32] Heb. 13:4.

[33] I Tim. 6:10.

[34] Matth. 5:22.

[35] II Cor. 7:10.

[36] Ecclus. 33:29.

[37] Joel 2:20.

[38] I Pet. 5:5 (Prov. 8:34).

[39] Matth. 23:12.

[40] Eph. 5:3.

spirit of him that hath power ascend upon thee, leave not thy place".[41] Vainglory, finally, and self-exaltation and pride are put down by humility, compunction of heart, and fear of God.

The fourth Instruction[42]—"Moyses in lege scripsit"—appears to be a commentary on certain points of the Monastic Rule, especially those relating to fraternal charity. Columban bases the obligation of loving God on the fact that we are made to His image and likeness.

Consider the grandeur of this word, God, the almighty, the invisible, the incomprehensible, the ineffable, the inestimable, formed man of the slime of the earth and ennobled him with the dignity of His own image. . . By loving Him, we are but giving back what we received from Him at our creation; for love of God is nothing but the renewal of His image. However, to be true, this love must not be "in word alone, nor in tongue, but in deeds", which prove it to be true.

Let us give back to our God, to our Father, His image undefiled; let us give it back to Him in holiness, because He is holy; in love, because He is love; in godliness and truth, because He is holiness and truth. Let us not be the painters of an image that is not His! He who is ungovernable, prone to anger, and proud, is painting the image of a tyrant. Therefore, lest perchance we make tyrannical images of ourselves, let Christ paint His image in us, the image which He painted with the words: "Peace I leave with you, My peace I give unto you."[43]

But what does it profit to know that peace is good, if we do not keep it with all diligence? The best things are commonly also the most fragile, and the more precious a thing is, the greater care must be bestowed upon it. Such a precious and fragile thing is charity. . . . He who would preserve it must be careful not to say what he pleases nor to move his tongue in response to every motion of his mind. Therefore, do not make many words, but be content to speak what is necessary, for we must give an account not only of every injurious word, but also of every idle word. Men love nothing so much as to carry on idle conversations, to speak ill of others in their absence and to meddle in their affairs. Hence let those who cannot say with the Prophet: "The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary,"[44] be silent, or, if they do speak, let their words be peaceful; for, no

[41] Ecclus. 10:4.
[42] Ed. Seebass; the eleventh in Migne.
[43] John 14:27.
[44] Isaias 50:4.

matter how wise a man may be, he will offend less with few words than with many. . . . When a person lies, reviles, slanders, he stabs himself with his own sword. "Speak not ill of others", says the Scripture, "lest thou be rooted out".[45] Let each one see to it that for his slandering of others he be not rooted out from the land of the living. No one ever slanders one whom he loves, for slander is the first-born of hate . . .

A house from which these sins against charity have not been banished is beset with many dangers; for, as the Apostle says: "If you bite and devour one another, take heed you be not consumed one of another".[46] If "he that loveth not abideth in death", where will his place be that speaks ill of others? . . . What is more emphatically, more repeatedly inculcated by the divine law than love? And yet, how rarely do we find anyone who fulfills this law? What can we say to excuse ourselves? Can we say: It is a hard, a toilsome law? But love is not toil; on the contrary, it is sweet; it is a soothing, salutary medicine for the heart. Nothing is dearer to God than spiritual love, which is the greatest and the first commandment in the law, according to those words of the Apostle: "He that loveth his neighbor, hath fulfilled the law".[47] Now he who fulfills the law of charity, has life everlasting, as St. John says: "We know that we have passed from death to life, because we love the brethren; he that loveth not, abideth in death. Whoever hateth his brother is a murderer; and you know that no murderer hath eternal life abiding in himself".[48] Therefore we must either have charity or hope for nothing but eternal pain; for "love is the fulfilling of the law".[49] With this love may He in His mercy fill us more abundantly, He who is the Giver of peace and the God of charity, our Lord and Saviour Jesus Christ, to whom be glory for all ages of ages. Amen.

Columban continued his loving solicitude for the spiritual welfare of his disciples even after they had bidden farewell to the hospitable roof that had sheltered them during the days of their boyhood and youth. With a number of them he kept up a correspondence in verse and in prose, encouraging them to persevere in the practice of the Christian virtues, especially temperance and chastity, or tracing for them a program of monastic perfection. Only five such letters have come down

[45] Prov. 20: 13, according to the Septuagint; *μὴ ἀγάπα καταλάλειν ἵνα μὴ ἐξαρθῇς*. The passage is not found in the Vulgate. (Seebass.)

[46] Gal. 5: 15.

[47] Rom. 13: 8.

[48] I John 3: 13-15.

[49] Rom. 13: 10

to us, three in verse addressed to Hunald, Sethus, and Fidolius (to which reference has already been made), and two in prose, to two young men whose names have not been preserved. The latter are so characteristic of Columban and his educational ideals that we cannot help hoping the reader will be pleased, in spite of the rudeness of the translation, to have the main part of them.

COLUMBAN TO A YOUNG FRIEND.[50]

Though I have often written to you on the principles of morality and the formation of character, you ask for still further instruction. You know the saying: He who is not satisfied with a little, will not profit by much.[51] But as exhortation is a safeguard for some, a consolation for others, and a means of acquiring perfection for those who take it to heart and put it into practice, our dear young men must be frequently instructed in order that the pleasures of epistolary intercourse may help them to overcome the bitterness of the war waging within them.

Conquer in this war, conquer the beast within you, viz. pride and concupiscence. Be strong in humility and humble in authority, simple in the spirit of faith, well-bred in manners, inexorable toward yourself, kindly to others; be pure in friendship, cunning amidst snares, hard against effeminacy of every sort, eager to bear hardships; joyful in adversity, not elated in prosperity; unshaken in tribulation, slow to anger, swift to learn, "slow also to speak", and, as St. James says, "swift to hear"; slow to revenge, prompt in action; be amiable to the good, uncompromising with the wicked, gentle with the weak, severe with the foolish, upright with your superiors, humble toward your inferiors; sober always, chaste always, modest and patient at all times, and full of zeal; never covetous, but always generous, if not in deed at least in intention; fast at the proper time, watch at the proper time; be punctual in fulfilling your duties, persevering in your studies, undismayed in storm and stress, bold in the defence of the truth, wary of quarrels. In the presence of the good let your manner be humble; in the presence of the wicked, inflexible. Be gentle in giving, unremitting in charity, just in all things; forget injuries, but remember benefits. Be obedient to the aged, obliging to the young, not overweening to your equals. Vie with the perfect, never envy those who are better

[50] Instructio XIV in Migne. Fleming (*Collectanea sacra*) also published it among the Instructions, but remarks that it is out of place there.

[51] The same quotation occurs in Instr. II, ed. Seebass; the author is unknown.

than yourself; do not be angry with those who have outdistanced you; do not speak slightingly of those who linger on the way; give ear to those who urge you on. When you are weary and cast down, do not lose heart; weep over your failings, but rejoice in the hope that is in you. Though you see that you are making progress, harbor a wholesome fear of the uncertain issue of life.

This, my dear young friend, is the advice I have to give you. If you follow it out, you will be exceedingly happy, because you will be ever the same in good fortune or ill; you will be prepared to meet every attack of the enemy with a steady eye, checking all cupidity, nurturing the seeds of good, always growing in virtue, always acquiring greater perfection, always aiming at higher things, always wrestling for the palm of victory, always thirsting for divine things. Follow this teaching to the best of your ability, and you will be happy. Put away all childish passionate desires, bring your body into subjection to your mind, and after a brief period of warfare you will receive an eternal recompense!

The second letter is a poetical amplification or paraphrase of a portion of the instruction on the vanity and misery of human life.[52] Though not a poem in the strict sense of the word, Usher[53] assigned to it the first place among Columban's poetical compositions.

COLUMBAN TO A FRIEND.

The world passes away; it is daily on the wane. No man lives always: "as all men came into the world, so shall they return". All the proud, all the fleet are overtaken by death. What they would not give up for Christ, the avaricious lose to the last farthing at an unseasonable time. Others gather after them. In their life they hardly dare to give a trifle to God; in death they leave all and nothing remains to them. The present life, to which they cling, is daily slipping away from them; but the punishment which they are preparing for themselves, they cannot escape. The delights of the fleeting hour they strive to gather, and to the seducer they lend a willing ear. "They love darkness rather than the light",[54] and do not trouble to take the Master of Life for their guide. . . Blind

[52] Instr. II, ed. Seebass.

[53] Ep. Hib., p. 6. It is written in a loose kind of rimed prose, which the French call "prose carrée". This perhaps explains why Migne printed it twice; once among the *Letters* (Epist. XV, p. 283), and again among the *Poems* (Carmina, V, p. 294).

[54] John 3:19.

as they are, they do not see what is in store for the sinner after death, nor what wickedness brings upon the wicked.

Think well on all this, my friend. Love not the glare and gaudiness of the world. "For all flesh is grass", however it may blossom and smell sweet, "and all the glory thereof is as the flower of the grass. When the sun rises, the grass fades, and the flower thereof falls off."[55] So also is the time of youth, if it is not clothed with virtue. The beauty of men grows old, and withers, and is blotted out by sorrows and cares. The shining face of Christ is lovely beyond compare and deserves infinitely more love than the frail flower of the flesh. Be not deceived, my son, by the beauty of woman, by whom death came into the world. Many have fallen victims to the penal flames because they would not renounce their sinful lusts. Taste not of the drink of wickedness; many indeed, intoxicated by it, laugh gaily; but know that, though they rejoice now, they will in the end weep bitterly.

Remember, dearest friend, that lust is like unto a deadly bite that puts an end to all sweetness. Walk not rashly the path of life; think how many have suffered shipwreck. Thou dost tread amidst snares, in which many an unwary one has been caught; take heed whither thy feet carry thee. Lift up the eyes of thy heart above the earth; love the dear company of the Angels. How blessed the family that dwells there above—where the aged groan not, nor infants cry; where no voice is silent in the praise of the Lord; where neither hunger nor thirst is known, where the heavenly inhabitants are fed with heavenly food; where no one dies, because no one is born; where a royal banquet is spread; where no discord is heard; where life is fresh and enduring and consumed by no fear of death nor any other care. Rejoicing that life's troubles are over, they will look on the King of Joy: they will reign with Him who reigns, rejoice with Him who rejoices. Then pain and sorrow and trouble shall be no more. Then the King of kings, the King of purity, shall be seen of the pure of heart.

Thus did the Celtic pilgrim, by word and writing, but above all by his example, train the sons of the Gaul and the Teuton to become, under the impulse of the Divine Spirit, what those troubled times needed most—pioneers of civilization, teachers of the people in agriculture and the trades, missionaries of the Gospel, preachers of penance. The contemplation of the marvels they achieved in the world of nature and of grace caused a Protestant poet to exclaim:

[55] Ecclus. 14:18; I Pet. 1:24.

Gegrüsset seid ihr mir, ihr Morgensterne
Der Vorzeit, die den Alemannen einst
In ihre Dunkelheit den Strahl des Lichts,
In ihre tapfere Wildheit Milde brachten!—
Beatus, Lucius und Fridolin
Und Kolumban und Gallus, Magnoald,
Othmar und Meinrad, Notker und Winfrid—
Ihr kamet nicht mit Orpheus' Leierton,
in phrygisch-wilden Bakchustänzen nicht,
Noch mit dem blutigen Schwert in eurer Hand:
In eurer Hand ein Evangelium
Des Friedens und ein heilig Kreuz, mit ihm
Die Pflugschar war es, die die Welt bezwang.[56]

GEORGE METLAKE.

Cologne, Germany.

OUR COLONIAL BISHOP.

THE recent splendid and worthy celebration of Maine's tercentenary of Catholicity (1613-1913) brought to public notice much valuable and hitherto little known history of colonial struggles in matters of religious worship. One of the genuine surprises of Dr. Edwin Burton's Life and Times of our colonial Bishop Challoner (1691-1781) is the twenty-ninth chapter of Volume II, which treats exhaustively and exclusively of the relations which the Vicar-Apostolic of the London District maintained with the English colonies, and island possessions in America. With deep interest many an American Catholic learns that the venerable Bishop Challoner had sole charge of spiritual affairs over the 25,000 Catholics scattered from Newfoundland to the British West Indies, including therefore Mount Desert and the entire diocese of Portland, Maine.

It will be apposite and pertinent to review this captivating chapter of Challoner's biography. It lends a new meaning and infuses personal pride into this scholarly section of Dr. Burton's work when we realize that he is teaching us a chapter of colonial history hitherto but vaguely known. Even Gilmary Shea's valuable Life of Archbishop John Carroll is mute on this special period of colonial Catholicity. For twenty-three years Bishop Challoner was the sole spiritual ruler over New England and over the diocese of Portland of

[56] Johann Gottfried Herder: *Die Fremdlinge.*

whose very name he had no notion. His geographical acquaintance with his remote American flock was indeed of the scantiest. The spiritual desolation of these his little ones in Christ, his *pusillus grex*, was not the least of the heavy burdens borne during his long and troubled life. His daily Mass in his obscure London chapel, his private prayers, never omitted a memento for his neglected American children in Christ. What a marvelous harvest of souls, what a vintage, what a fruitage, his humility would never have prompted him to hope for, is the visible result of these prayers.

When the Declaration of Independence severed all political connexion betwixt England and her thirteen rebellious American colonies, unknown to many a rejoicing patriot, one feeble old Englishman, a Roman Catholic Bishop to boot, still continued to exercise undisputed jurisdiction over these same thirteen American colonies from New Hampshire to Georgia (Maine being still a portion of Massachusetts Bay Colony). Bishop Challoner died the January before Cornwallis surrendered at Yorktown, 19 October, 1781. He was ninety years old. The Gordon Riots hastened his death. It was that horrible mob misrule enkindled by Protestant fanaticism that drove the poor enfeebled old Bishop to the Convent of Hammersmith whence his body was buried. Up to a few days before the London riots Bishop Challoner had issued faculties, Lenten regulations, official dispensations and all sorts of episcopal mandates to his loyal and devoted Catholic priests and people of Pennsylvania and Maryland, then the centre of Catholic colonial life. These documents were posted to America from his exceedingly humble lodgings in a dingy and deserted quarter of London, near Fetter Lane, John Wesley's stronghold of Methodism. Full forty years had the quaint trim figure of Bishop Challoner gone in and out of these London lodgings with the price of penal persecution ever tagging his footsteps. It was not until 15 August, 1790, that the Benedictine Bishop Walmesly, Senior Vicar-Apostolic of England's Western District, consecrated John Carroll, Jesuit, the first American Bishop of the See of Baltimore. As Father Carroll, he had been acting bishop under the title of Prefect Apostolic since 1784, three years after Bishop Challoner's death. Bishop Carroll's consecration took

place on English soil, at Lulworth Castle, the historic ancestral home of Thomas Weld, one of George III's most intimate Catholic advisers and friends.

With our present American hierarchy of three Cardinals, fourteen Archbishops, and over a hundred Bishops, and with thousands of the lesser clergy, it is no easy matter for us to experience an intelligent adequate sympathy with poor old Bishop Challoner's weepings and worryings over his 25,000 Catholics of the Atlantic seaboard and with his attempt to govern them by means of occasional formal documents sent from far-off London at a constant risk of their seizure by the British government. Still the picture of that anxious old British Bishop with his immense periwig and his snuff-brown small clothes cut in the pattern of Dr. Sam Johnson's own, with his silver-buckled shoes, and long silk stockings, beseeching every stray traveler to give him news of his American Catholics, is pathetic. With British pertinacity he besought Propaganda to relieve his old age of its major burden by taking off his shoulders the responsibility of his American diocese. Propaganda paid no heed to his entreaties. It is well for us to remember that American Catholicity was fostered by the pious tears and fervent prayers of one who may yet be raised to the altars of the universal Church by Papal canonization, of one who has not ceased to watch and to pray over the interests of his American flock from his heavenly home. May God reward the twenty-three years' solicitude of Bishop Challoner over his Catholics on the Atlantic seaboard.

Before Innocent XI, in 1688, reconstructed ecclesiastical affairs in England by the creation of four Districts, London, Midland, Northern, and Western, with Vicars-Apostolic as their heads, no English Bishop held jurisdiction over the American colonies. All missionaries (and these were mostly Jesuits) then or previously working among the colonists yielded spiritual obedience to their regular superiors. In 1722 Bishop Gifford, Vicar-Apostolic of London, since his consecration in 1703, appears, judging from the Westminster Archives, to have approved officially of colonial regulations for the observance of holidays, likewise for matrimonial dispensations. He also seems to have granted to all Catholics

in America the privileges enjoyed by his English flock, thus tacitly asserting that the colonial Catholics in America belonged to his London District.

In September, 1756, Challoner, then coadjutor to Bishop Petre of the London District, appears in the Propaganda Archives with a letter reporting in detail the spiritual state of American Catholics. He notes with keen regret that but one priest is accredited from Newfoundland to Jamaica, outside of the twelve apostolic Jesuits working untiringly in Maryland and administering to the straggling Catholics of Virginia. Challoner specially commends these twelve Jesuits and the five Fathers of the same Society then among the 7,000 Catholics of Pennsylvania, for their braving every danger and surmounting every obstacle, for their courage in laboring stealthily and secretly and even in secular dress. Just pause here and ask one question: Is it any wonder so many Catholics in the colonies lost the faith? One priest working from Newfoundland to Jamaica! Seventeen Jesuits trying to keep together the scattered congregations in Pennsylvania, Maryland, and Virginia, and this in 1756 at the very climax of colonial prosperity nine years before the Stamp Act! Knowing this fact, we cease to speculate why so many of our Protestant families have Irish names, however patent and thin the disguise in which these names are clothed. It was such a melancholy dearth of priests that cracked the apostolic heart of Bishop Challoner with true grief in meditating on the spiritual apathy and desolation of his flock in the colonies of America. Challoner computes the Catholics of New England, New York, New Jersey, the Carolinas, and Georgia to have been over 2,000 without a single priest. He complains with characteristic candor and British bluntness that the Catholics of New York and New England must be a sorry set, with bad dispositions, judging from their sad neglect of religious duty, for he writes Propaganda that no priest appears to be wanted or would be welcomed by these strange colonial fallen-away Catholics.

This makes amusing reading to New York and New England Catholics of 1913. Surely even Bishop Challoner himself could find no fault with the disposition of the New York and Boston cardinalates and archdioceses. His com-

pliments, deserved and unstinted, to the successful work of the Jesuits in Maryland and Pennsylvania sound like Francis Thompson's superb testimony to the Society of Jesus in his splendid posthumous *Life of St. Ignatius of Loyola.* If Ignatius, as Thompson writes, fought the Reformation in German towns, if Ignatius grappled with the monstrous heresy of Protestantism by swaying the Council of Trent in 1545, if Ignatius cast fire and kindled it with St. Francis Xavier on the Indian coast, in Malaysia, Japan, and the outposts of China, can we not add with Bishop Challoner that Ignatius was his bulwark in America during the long lonely years of his London episcopate. Forty years—a long span in such penal days.

When Clement XIV suppressed the Jesuits in 1773, nobody felt the dread blow more bitterly than Bishop Challoner. What was he now to do with his American Catholics? The Boston Tea Party showed George III and his impotent cabinet what American independence meant soon to do politically. What was the dismay of George that same year of 1773 compared with the utter desolation of Bishop Challoner when Clement XIV's Bull suppressing the Society of Jesus was taking away the sole hope for the successful preservation of the Catholic faith in his colonial dependencies?

The letter of inquiry written by Challoner to Propaganda in 1756 elicited the disconcerting reply that there was no Roman record proving the English colonies in America to have been assigned formally and canonically to the London District. Early in 1757 Bishop Petre saw with satisfaction his faculties extended once and for all time to all colonies and island possessions under English dominion in America. When Challoner ultimately succeeded Bishop Petre as Vicar-Apostolic of the London District he doubted, moved by conscientious scruples, whether all the faculties granted to his predecessor actually would revert to him. On 31 March, 1759, Propaganda set his mind at rest by committing to him the entire control of all American Catholics under English sway. We of the great country of America now fully realize the magnitude and the import of the grant and of the spiritual charge imposed on Bishop Challoner with his jurisdiction extending from Newfoundland to Jamaica. Still it lightens the

load thus flung on his already overweighted shoulders to reflect that but 25,000 Catholics lived in this tract and that these were well served by seventeen devoted Jesuits, each one ready and willing for a martyr's crown.

It is a pitiful parody on the spirit of tolerance and personal liberty ostensibly practised by our colonial settlers when Bancroft acknowledges that in the entire stretch of colonial domain subject to British sovereignty no Mass might be read publicly, no Catholic bishop or priest might have legal authority to exercise his ecclesiastical jurisdiction, no lay-Catholic might teach the young the tenets of his faith. With such restrictions it is small wonder that Bishop Challoner's New England and New York subjects appeared to him lamentably indifferent to the lack of priests and the absence of churches. Knowing colonial conditions we are moved to marked admiration for the invincible courage of the Catholics who remained faithful to traditional teachings under such overpowering odds.

The Treaty of Paris in 1763 marked the termination of those intermittent struggles for supremacy by the French and English colonists on colonial battlefields and granted England complete control of Canada and of several islands in the Lesser Antilles. On 9 July, 1763, Propaganda requested Bishop Challoner to draw up in collaboration with the Bishop of Quebec as full an account as possible of the actual condition of their American Catholics.

The report as given by Challoner in 1763 is an exact duplicate of the one he forwarded to Rome in 1756 when he was coadjutor of the London District. The same complaint of no priests save in Maryland and Pennsylvania, the same plaints of so many living and dying without the benefits of Confirmation. Poor Bishop Challoner in his zeal suggests to Propaganda that the Bishop of Quebec, living so close to Baltimore and Philadelphia, could conveniently confirm in his name all the Catholics scattered from Newfoundland to Florida. Quite a confirmation circuit in the days of colonial transportation! Challoner adds to his 1763 report that three Irish missionaries were trying to keep Catholicity aflame in the West Indies and that one Irish priest had settled in Newfoundland, but the Protestant authorities promptly ousted

him. Challoner sent this document to the Nuncio at Brussels hoping by this strategic course to get it safely to Rome. After months of weary waiting he learned that the British government had captured his report. Again he compiled his statistics couched in the identical complaining terms, 28 August, 1764. This time he directed it to Dr. Christopher Stonor, the English agent of Propaganda at Rome. After persistent correspondence Propaganda granted Bishop Challoner, on 24 December, 1764, all the necessary faculties and consoled him by the intimation of an appointment, then under consideration, of an American Vicar-Apostolic. The Jesuits of Maryland and Pennsylvania promptly besought Bishop Challoner to forward their emphatic protest against this proposal to Rome. So promptly and effectively did he accede to their wishes that nothing of the sort was done until Father John Carroll in 1784 received the title and powers of first Prefect Apostolic to the American Catholics of the English-speaking colonies. In 1771 Bishop Challoner had again besieged Propaganda with the plea of being relieved from his responsibilities over American Catholics. In this same set of prayers for relief he urged the assignment of an Irish Vicar-Apostolic to look after Irish interests and a French Vicar for the French-speaking colonists on the islands recently ceded from France. From 1771 to the end of his long life, 1781, Bishop Challoner, saintly and mortified though he was, never ceased to fret over his unsolved difficulties overseas.

With the Declaration of Independence a hope that his deplorable doubts would have a speedy solution came to solace the old Bishop. Though but four of the thirteen new States abolished religious and political disabilities, the spirit of freedom soon leavened the large lump of intolerance. Gradually, in fact so slowly that now it seems nothing short of miraculous, there developed around us from coast to coast the truly astounding Catholic life in these United States, a Catholic life so complete and so admirable in its activity and intensity of purpose that it is a marvel to the entire world, being one of the triumphs of the nineteenth century. With our present constantly-growing Hierarchy watching over America with that fatherly love and spiritual zeal that dominated the great

apostolic heart of our first Bishop, Richard Challoner of London, nobody need fear for the future of Catholicity in these our United States.

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FATHER PARDOW AS A PREACHER.

The Rev. William O'Brien Pardow, S.J., was born in New York City, 13 June, 1847, was graduated from St. Francis Xavier's College in the same city in 1864, and entered the Society of Jesus, 31 August of that year. He afterward was Rector of his Alma Mater, was Provincial of the Maryland-New York Province of his Order, acted in various other offices of responsibility and trust, and at the time of his death was superior and pastor of the Church of St. Ignatius Loyola in New York City. His chief work was that of preaching and giving retreats which he carried on for thirty years in all parts of the United States and Canada. He died 23 January, 1909.

FATHER PARDOW'S vocation was that of a preacher. It might be said that he lived for preaching. How early in life this idea took possession of him may not perhaps be easily determined. His weak health during his first years as a religious may have disposed him to turn his thoughts to the pulpit if he had not already done so. The years devoted to teaching by the young Jesuit before priesthood were not spent by Father Pardow in the class-room His health did not permit him to teach. This exclusion would naturally turn his zealous energy toward another outlet. The impossibility of continued application did not encourage in him the hope of being a teacher or a writer. So he would be a preacher. He read many hours a day during that time and, as he said, was especially fond of history, probably the history of the Church, which fostered, no doubt, his turn for controversy on historical subjects.

Wherever or whenever he conceived the idea of occupying the pulpit, certain it is that every detail of his life was influenced by it. He took walks daily and daily exercised his lungs with deep breathing. His cold-water bath before retiring was especially directed, as he admitted, to keep from colds and so preserve his voice from hoarseness. From the very first he welcomed all criticism and wrote down the most minute details concerning voice, gesture, and language, which his critics pointed out to him. The practice itself is

characteristic of the man, and his frankness in facing these faults and his persistence in working at their removal are worthy of note. For twenty-five years he kept up this practice, noting failures to prevent their recurrence and successes to ensure their repetition. Nothing shows so clearly Father Pardow's complete devotion to preaching than this collection of favorable and unfavorable criticisms.

The principal work of his life was done in retreats and sermons, and his theory and practice were to accept all possible invitations to speak. His apostolic ardor in this line and his resolute courage, which prompted him from the beginning never to bring a note into the pulpit, never to write a sermon, found it hard to make allowances for others who did not have this confidence. He was good enough to think others capable of doing what he did. The same enthusiasm for the spoken word led him, when in the office of Instructor of the Tertians, as it is called, he explained the constitutions of his order, to dwell enthusiastically on the Society's work in preaching. He used to point with great satisfaction to the fact that St. Ignatius first intended his order for the missions and that teaching was forced upon him by circumstances. One reason, too, we may believe, why Father Pardow showed a marked liking for St. Francis Xavier was the fact that the professor of Paris became a preacher and the Apostle of the Indies.

Scarcely for a moment of the day did Father Pardow forget that he was a preacher. He was always preparing for his next sermon. Books were read with that purpose in view; papers and magazines were made to yield up clippings to be filed away for future use. His walks furnished him with illustrations and examples to clarify an idea or enforce a point. In Washington, it is said, he went into a store to examine a cash-register in order to illustrate from its workings the practice of the examination of conscience. When going to Woodstock, Md., once to give a retreat, he rode part way on the trolley-car. He noticed that the lights burned brighter when the car stopped. That fact suggested to him, as he explained to one who was asking him about the art of illustration, that the grace of God may be displayed in men's lives by giving them power, even if they are in desolation.

A decrease of sensible devotion would not argue a lessening of God's grace but a diverting of its energy to other work. The young Jesuit who sought information and was trying to learn how to make comparisons, sorrowfully admitted that he never would have thought of all that or anything like it as the incandescent lamps faded and flared. His thoughts had not one direction as Father Pardow's had. Every place Father Pardow visited furnished him with new material to give fresh treatment to old truths. The Niagara Falls, California and the long ride there, a voyage to Jamaica, a journey to Rome, all were pressed into service in sermons and retreats.

He liked to make his sermon titles striking. This practice hurt him perhaps a little in the appreciation of conservative judges and conveyed the impression to some who drew their conclusions often from these startling head-lines, that his preaching was sensational. He was indeed picturesque and very modern in his illustrations, but that his language was undignified or low is not at all true. In the enthusiasm of the moment, in order "to point a point", as he frequently exhorted himself to do in his notes, he was led to use words which he was himself the first to condemn. In his long career as a public speaker there are few lapses from good taste to be recorded. In the two dozen or more sermons which survive and which were taken down in shorthand, there is nothing which could be so characterized. The vocabulary has no slang.

His sermons were not in the least what would be called literary in the choice of words or turn of sentences. A very rare instance in which he departed from his custom in this matter occurred at the end of a retreat where in explaining the apparition of Jesus at early morning to the disappointed disciples, he alluded to the rising sun of the new day. One who had often heard him preach remarked with surprise at a phrase or two savoring of impassioned prose. Father Pardow was essentially a preacher, a talker. He was simple, direct, and preëminently clear. You might disagree with his position or conclusions; you could not mistake them. His thoughts disengaged themselves from all unessential or superfluous details and stood out in bold relief. He "pointed his points". The same quality characterized his delivery. He

was distinct almost to a fault and yet reproached himself if a single person missed a single word. Distinct articulation was helped by correct and perfect emphasis. A professor of elocution, on hearing one of his sermons, remarked with enthusiasm on the clear-cut prominence of the right words.

He was sensitive to the slightest inattention and watched his audience as a doctor would a patient. It was this desire to hold his hearers that may have led him to use phrases which conservative critics viewed with displeasure. He was always in touch with his audience, congratulated them on their attention, relieved the strain by a humorous description, arrested and fascinated wandering thoughts with an illustration from sources familiar to all and went home to their hearts with vivid sketches of personal experience.

He was better at exposition than argumentation and more skilled in argumentation than in appeals to emotions, at least of the tenderer kind. The range of subjects which he touched upon was not wide or varied but it embraced within its compass the most vital topics of the day, the Bible, the Church, education, divorce. These were his great subjects. He had no profound views or new theories to expound. He was not a great theologian or philosopher. He was content to move in a lower circle. He loved the practical art of popularizing. He had a clear grasp of the few essential truths connected with his favorite topics, and he had the faculty of driving them home and making them stick. It has been the experience of many to remember Father Pardow's sermons longer than those of any one else.

It is more than twenty-five years ago since the writer first heard Father Pardow in a retreat to the students of Fordham College. His thin frame, his short, incisive gestures, his earnest efforts to be distinct, but most of all his flashes of humor and his power of exciting fear, stand out distinctly in my memory to this day. The two last points go back to a prime quality in Father Pardow's preaching, his force of imagination. Writers and speakers are recommended to describe with their eye on the scene. Father Pardow's lively imagination not only saw the scene but was an actor in it and dramatized it for his listeners. His famous sermon on the General Judgment was a signal instance of his power in

this regard. The old college chapel at Fordham became the stage of that tremendous tragedy. The students took their places, received their sentences and shivered with horror at the arming of the great Judge and the piteous appeal of the speaker to Him not to enclose His Heart in a breast-plate of steel. The words of Wisdom (5 : 18 ff) were paraphrased, enacted with a vividness which drew from all a sigh of relief as the preacher reassured his audience, what his graphic language had made them forget, that it was but a rehearsal after all.

The same imaginative powers helped his faculty of illustration. He never used a trite comparison in a trite way. He saw distinctly and vividly, as if it was present, what he used for comparison; more than that, as far as such a thing could be, he became for the time being the object serving for illustration. You could detect it in his eye, feel it in his voice, and witness it in his gesture. For this reason his exposition of passages of Scripture took on a special vividness and an unhackneyed fulness of detail. The Gospel story was enacted anew. The Gospel parables and mysteries disclosed countless lessons and novel applications, which delighted the listeners, though surprising the matter-of-fact critic. One thought of St. John Chrysostom, St. Augustine, Pope St. Gregory, rather than of the scientific expositors of more recent times. Father Pardow's exposition was popular and practical and more inclined to find figurative lessons in the pall-bearers of the Widow of Nain's son than to furnish a small-sized gazeteer for the mother's town. His imagination reveled in foundations of rock and sand, in discoveries of fruit and leaves and the varying proportions of these which every soul might be considered to have, and he discussed with ingenious fulness where the rain-storms might occur in daily life and what periods of the day grew more leaves and what reared fruits for the Gardener's blessing. Some who heard him on retreats considered him a great Scripture scholar; others, hearing fanciful interpretations, thought little of his knowledge of the Bible. He used to tell of a bishop who characterized his work as displaying a diligent use of the concordance. Both sets of critics missed the point. Father Pardow took the Bible as a book to be taught, not one to

write encyclopedias about. He had mastered its lessons in daily meditation and strove to convey that lesson to others. The revelation of Holy Writ was more to him than its antiquities. His exegesis was occasionally at fault; his fancy ran riot at times, but he taught his listeners how to contemplate and brought them close to Christ, our Lord. He was in that sense patristic and medieval.

The lighter side of Father Pardow's preaching found its source also to some extent in his powers of imagination. He was a most interesting speaker. It is a test to speak to a body of priests four or five times a day for thirty days and not bore them. This test was successfully met by Father Pardow, year after year, when he conducted the Spiritual Exercises of St. Ignatius for thirty days, and a large factor in this success was his saving sense of humor. A favorite phrase of his was: it is better to laugh than to sleep, and when his watchful eye detected any weariness in his hearers, he immediately enlivened his words by something in a lighter vein. His imagination supplied him with an incongruous detail or his dramatic powers suggested a characterization of some person or scene, verging upon caricature, and with the relief of a smile the weariness of prolonged seriousness passed away.

Perhaps to the same faculty of imaginative realization may be ascribed Father Pardow's ability to satirize. The wide difference between resolution and performance was something which he often described in withering irony. Perhaps his own inflexible determination and sincerity kept him from making the allowances he might for the weakness of human nature. It was this trait in his character which contributed to make the confessional especially onerous. He found it hard to conceive that a sincere purpose of amendment is not inconsistent with future relapses. He was somewhat scrupulous on the point and was inclined to question the firmness of the penitent's resolution, and so it was that this sad inconsistency of our nature became the target for his irony. The writer remembers two instances among others where this faculty of irony was strongly displayed. In one case St. Peter's boast and his unhappy sleep were depicted in a way hard to forget. It was in a retreat where Father Pardow's powers of impersonation had greater scope. The apostle's

very attitude was taken off as he murmured in sleepy tones: "Wake me up when you want me to die." On another occasion when giving the Contemplation on the Love of God at the close of an eight days' retreat, the pitiless exposure of our essential smallness and meanness was simply terrible. The impression was profound. It may have been discouraging to some, but to others the probing disclosure of their real selves, like the surgeon's knife, was humiliating but profitable. On that occasion, one, at least, found it hard to sleep during the night, just as at another time many of the Georgetown students after one of his sermons refused to go to bed until they had seen their Father Confessor and relieved their consciences. Father Pardow had made eternal truths present and effective by vivid presentation, and sleep became a menace to students of careless conscience.

In the structure of his sermons he rarely followed the conventional arrangement of matter which the great French preachers elaborated. Here, too, he was patristic. His style was more akin to the homilies of Chrysostom and St. Augustine than to the fixed divisions and methodical development of a Bourdaloue. He admired and appreciated such preaching and possessed the requisite powers of analysis to carry through such a sermon, but he claimed to have satisfied himself by actual observation that such a style of preaching might appeal to himself but left the congregations, as he witnessed, passive. How far these observations are correct, and whether passive and dull listeners are necessarily to be found where the sermon is methodical, does not concern us here; at all events, Father Pardow never followed that style. His sermons, in most cases, did not form a strict unit. Rather they gave the impression of a series of thoughts, developed through several paragraphs and presenting a central topic from various points of view. It might be said that at his best he produced a unity of impression, though lacking in perfect unity of expression. You went away, not with one proposition explained, established, defended against all objections and driven home by vigorous enforcement. You had rather a number of such truths, some of which remained with you a long time and all helped to lift your mind to higher ideals and braced you for vigorous exertion. In his retreats

this effect was still more evident. His explanations of the mysteries did not divide logically and group themselves under heads. He was essentially homiletic here, presenting the various phases of the Gospel record in succession.

Father Pardow lacked many of the natural gifts we look for in a great orator. His presence was not commanding; his voice was not rich or musical; his action was vigorous but somewhat stiff and angular. One would say, "What a strong speaker!" not, "What a graceful speaker!" Indeed, it can be truly said that he succeeded in spite of difficulties of mind and body which would have deterred or wearied a less determined character. Most people knew Father Pardow through his appearance in public, and it can be safely said that the estimation of him formed in that way gave a true picture of the man. The best qualities of his sermons were the true expression of his daily life and a reflection of his religious experiences. His very careful distinctness, his selection and enunciation and repetition of strong and favorite phrases, were not qualities put on in the pulpit. All his prayers had these qualities and at Mass his measured distinctness of tone was quite noticeable. Even if there was only the acolyte present, he wished him, as he said, to be able to follow. It is known that for a whole year he took the words of the Mass for his daily meditation.

The Spiritual Exercises of St. Ignatius, which entered so largely into his life, calls for that loving study of the force of words. The methods of prayer there explained are very much concerned with dwelling on the meaning of words. The same Exercises would develop, if not initiate, the habit of illustrating. Comparisons figure prominently in the meditations, and the making of them is even inculcated as part of the Second Method of Prayer. There, it may have been, that Father Pardow began or strengthened the habit of looking for illustrations which figured so prominently in his sermons and was exemplified in everything he read and commented upon. The handling of Scripture in the living and practical way which characterized Father Pardow was also encouraged, if not actually originated, by St. Ignatius's method of contemplation. Through the practice of that method he was brought into touch with the traditional contemplation of the

Church, exemplified especially by St. Bonaventure, whose ways in prayer he spoke of as being exactly those of St. Ignatius in many of his exercises and most of all in the Nativity.

That Father Pardow in the pulpit did not appeal to all is not remarkable. Very few preachers do. It is remarkable that he appealed to so wide a circle of hearers for so many years. His name attracted crowds wherever he was announced to speak. He never failed to draw and draw largely. The Confessional is a good gauge of the effectiveness of sermons and Father Pardow's sermons successfully stood that test. Those who were least in sympathy with his style bore cheerful witness to the fruitfulness of his words.

No analysis of word or gesture or study of style will disclose the secret of Father Pardow's admitted success as a preacher. Emphasis, distinctness, comparisons, telling epigrams, were but means and instruments. It was the man, the religious, the saintly character, which attracted and persuaded. His appearance, his life, his intense convictions, his palpable sincerity, were the factors in his preaching which were most effective. All else was little, however helpful or even necessary. He perfected himself in the accessories of eloquence, but never sought them for themselves. If the idea ever suggested itself to him that this or that means or style would put him in or out of the category of orators, he would have dismissed the thought as frivolous and would have deprecated any discussion of such topics as academic. Father Pardow saved souls by preaching God's word as best he knew how. Any further classification is unprofitable theorizing.

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WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?*

TECHNICALLY, with the embryologists, from the moment the nucleus of the spermatozoön joins the nucleus of the ovum until the end of the second week of gestation the product of conception is called the *Ovum*; from the end of this second week to the end of the fourth week it is the *Embryo*; from the end of the fourth week to birth it is the *Foetus*. At what moment during these three stages does the human soul, the substantial form of man in the full comprehension of the term, enter the product of conception? When does the thing become a living human being?

The question is evidently one of great importance. If the intellectual soul does not enter until the ovum has developed into an embryo, or only after the embryo has passed on into the foetal condition, the destruction of this ovum or embryo, by artificial abortion or otherwise, would be a very different act morally from such destruction after the soul had turned the new growth into a living man. If the product of conception has first only a vegetative vital principle, and this is later replaced by a vital principle that is merely sensitive, and this again is finally replaced by a vital principle that is rational, the destruction, by abortion or otherwise, of the vegetative or sensitive life would not be the destruction of a rational life.

In this article the proposition is that at the very moment the human ovum is fertilized by the spermatozoön the rational soul, not derived from the parents, nor from any cause but the direct creative act of God, enters the single cell, and raises

* This article is an answer to the following inquiries regarding the "anima intellectiva" addressed to the Editor of THE ECCLESIASTICAL REVIEW.

"Dr. O'Malley, in the current [September] number of the REVIEW, sets down as a fact which no one who has any knowledge of embryology at all now denies, that, 'when the nucleus of the spermatozoön fuses with the nucleus of the ovum, the "anima intellectiva" is infused'. Of course it is a fact that there is life in the embryo. But what proof does the embryologist furnish that this life comes from the 'anima intellectiva'? A. M. D."

"In the September number of the REVIEW on page 322 Dr. O'Malley says that 'no one who has any knowledge of embryology at all denies this fact', i. e., the fact of the infusion of an 'anima intellectiva' at the moment of conception. What is his meaning here? Does embryology substantiate the infusion of an 'anima intellectiva' so conclusively that Dr. O'Malley can call that infusion at the moment a fact? J. C."

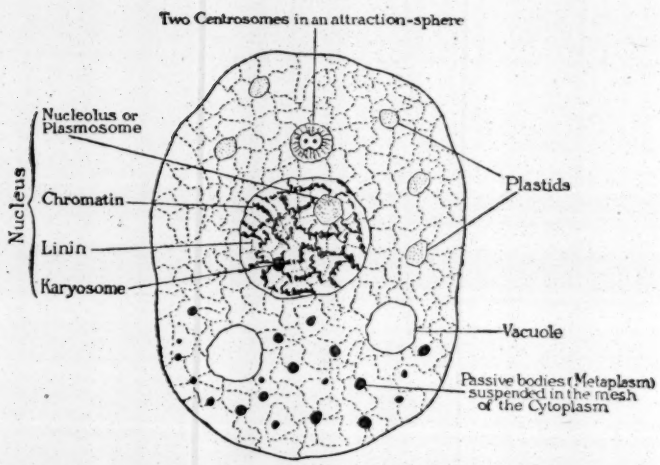
that cell to the state of a living human body. The wilful destruction of this single microscopic cell, or rather this partly formed cell, is as much murder as would be the killing of a nursing baby, for the state of that cell is the only possible normal condition a human being can be in at the beginning of life in the present order of nature. The argument here, however, involves a partial description of the development of a cell and of the growth of a human being during intraüterine life; but unfortunately it is difficult to make such an explanation intelligible to readers not familiar with biological investigation from actual experience in the laboratory: if I fail in the first courtesy of a writer, which is clarity, the fault is in the technical nature of the material under discussion.

The human body is made up of millions of microscopic living cells, all of which are derived by fission and differentiation from the nuclei of two original single germ cells, the ovum and the spermatozoön. In the body are also various liquids which are not cellular, as water, saliva, tears, urine, blood and lymph plasma, and the gastric, intestinal, and glandular juices, and these are secreted or excreted by the somatic cells. The cells assimilate nutritive material, carried to them by the blood, excrete refuse substances, secrete glandular products, and are the media for all human operations below certain acts of the intellect.

A typical animal cell is commonly spherical in shape, but it may take a great variety of forms. It has a cell-body or protoplasm, which is also called cytoplasm (especially when contrasted with the nuclear karyoplasm) and a nucleus. A few cells, like fat cells and the human ovum, have an external covering membrane or cell-wall. There is a part called the Centrosome observable in many cells, and this is made up of one or two minute dots surrounded by a radiating aster called the Attraction-Sphere. The centrosome is concerned in the process of cell-division and in the fertilization of the ovum: it is an important agent in the production of cell from cell, though its full nature and function are not yet known.

The Plastid or Protoplast is another part found in certain cells; and this by enlargement and differentiation forms starch, pigment, and in some cases chlorophyll. Vacuoles are seen in cells, and there is an opinion that these may be a special kind of plastid.

Fig. I



A CELL.

Throughout the Cytoplasm is a mesh containing numerous minute granules called Microsomes.

The Nucleus is the most important part of a cell, the controlling centre of its activity. A part of a cell deprived of the nucleus may live for a time and move coördinately, but it can not assimilate, grow, or repair itself. Constructive metabolism depends on the nucleus, or, at the least, metabolism certainly ceases when the nucleus is lost. In the nucleus are many elements, the chief among which is Chromatin, which takes various forms, but commonly it is an irregular network. From the chromatin is derived the Chromosome, in the prophases of indirect cell-division, which is the process of cell-production in the human body. Indirect cell-division is called also Mitosis and Karyokinesis. In the male and female chromosomes, according to the theory of the modern biologists, all the elements of parental and racial physical heredity are sent down to the embryo.

Any individual cell in the human body is an elementary organism or organic unit, but not an independent element as in unicellular animals and plants. The germ cells appear to be independent elements, but at certain stages of their formation they are connected with the somatic cells. The autonomy of the somatic cells is merged in the general life of the organ-

ism. Biologists deem the coördination of cells a very important fact in the transmission of acquired characteristics and in development. Schwann, the founder of the theory of cells, thought the whole organism subsists only by means of the reciprocal action of elementary parts. Virchow and others elaborated this notion, but now biologists reverse the statement and talk of the influence of the entire body on the local activity of the cells. Certain cells show a high degree of physiological independence in the advanced stages of embryological development, but the life of the body even from the biologist's point of view, which is commonly materialistic, is a unity binding all cells in being and act. Protoplasmic cell-bridges have long been known, and these exist in nearly all kinds of epithelium, probably in muscle, cartilage, and connective-tissue cells, and in some nerve cells. These cell-bridges are most probably the media of physiological interaction among cells. Townsend [1] has practically demonstrated in plant cells this interaction by the bridges. There is physical proof, then, that a vital principle coördinates all cells in the body, apart from any metaphysical argument.

The vital phenomena of cells are movement, irritability, metabolism, and reproduction. Movement is shown by streaming of the cytoplasm, variation in the position of the nucleus and microsomes, amœboid shape-changing of the cytoplasm, ciliary waving in ciliated cells, and so on. Irritability is a reaction to external stimulation, such as electricity, light, heat, mechanical and chemical agents, and other forces. Metabolism in cells is the faculty they have of assimilating nutritive material (anabolism or constructive metabolism) and of excreting refuse substances, or secreting glandular products (katabolism). The reproduction of cell from cell is accomplished either by direct splitting of the nucleus and cytoplasm into two new cells, or by indirect division through a series of stages. Direct division, or Amitosis, is observable in lymph cells and white blood corpuscles in the human body, and it is an exceptional or rare form of cell-production. In a typical amitotic division the nucleus contracts in the middle and divides into two daughter-nuclei. These by amœboid move-

[1] *Jahrbuch für wissenschaftliche Botanik*, XXX.

ment withdraw toward the poles of the cell; the cell finally divides between them, and thus two cells are produced. These, again, split into four, the four into eight, and so on. An amœba by direct division can separate into two distinct new animals in ten minutes.

Fig. II

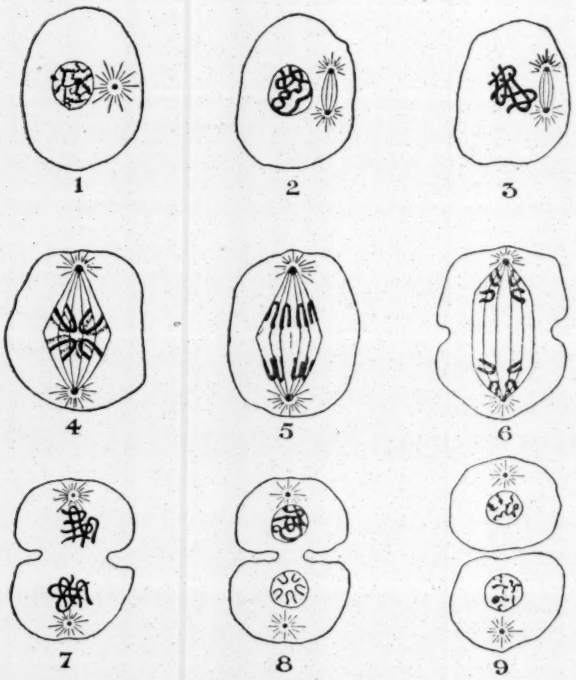


DIAGRAM OF MITOSIS.

1. Cell with resting Nucleus. 2. Prophase: Chromatin in thickened convoluted threads, beginning of Spindle. 3. Prophase: Chromosomes. 4. Prophase: Spindle in long axis of the Nucleus, Chromosomes dividing. 5. Anaphase: Chromosomes moving toward the Centrosomes. 6. Chromosomes at the poles forming the Diaster, beginning splitting of the Cell-body. 7. Telophase, Daughter-Nuclei returning to resting state. 8. Daughter-Nuclei showing Monaster below. 9. The two new Cells.

Mitosis, Karyokinesis, or Indirect Division, the ordinary cell-division in the production and fertilization of germ-cells, and the production of other bodily cells, is a much more complicated process. As in direct division, the nucleus splits first and the cytoplasm secondly; but before the nucleus

divides, its content undergoes a series of changes. The chromatin loses its reticular arrangement and gives rise to a definite number of separate bodies, usually rod-shaped, known as chromosomes. In this process the chromatin becomes a convoluted thread, called the Skein or Spireme. The thread thickens and opens out somewhat, and finally breaks transversely to form the chromosomes, which may be rods, straight, curved, ovoid, and sometimes annular. Commonly the nuclear material fades away and leaves the chromosomes in the cell plasm (Fig. II, Nos. 2 and 3).

It is almost an established fact that each species of animal and plant has a fixed and characteristic number of chromosomes, which regularly recurs in the division of all its cells. In forms arising by sexual production the number is even. The number of chromosomes in the human cell is not definitely known: some observers say sixteen, others twenty-four. Wilson [2] gives the number of specific chromosomes for 74 animals and plants. Germ-cells as differentiated from the somatic cells have in the perfected cell always half the number of chromosomes found in a somatic cell.

While these changes are going on in the chromatin the Amphiaster forms. This consists of a fibrous spindle-shaped body, the Spindle, at either pole of which is an Aster made up of rays. In the centre of each aster is a centrosome, and this may have a centrosphere about it. As the amphiaster grows the centrosomes are grouped in a plane at the equator of the spindle, forming the Equatorial Plate (Fig. II, No. 4). The process so far makes up the prophases of the mitosis.

Then the metaphases of the karyokinesis begins the actual division of the cell. Each chromosome splits lengthwise into exactly similar halves, and these, in the Anaphases of the mitosis, drift out to the opposite poles of the spindle to form the daughter-nuclei of the new cells. The daughter-nuclei receive precisely equivalent portions of chromatin from the mother-nucleus, and this is an important fact in mitosis. As the chromosomes go toward the poles the cell-body begins to constrict at the equator.

In the final phases, the telophases, the cell divides in a plane passing through the equator of the spindle, and each daughter-

[2] *The Cell in Development and Inheritance*. p. 207.

cell receives half the chromosomes, half the spindle, and one of the asters with its centrosome. A daughter-nucleus is reconstructed in each cell from the chromosomes. The aster commonly disappears and the centrosome persists, usually outside the new nucleus, but sometimes within it. Every phase of mitosis is subject to variation in different kinds of cells, but the outline of the division given here is the fundamental method.

The germ-cell differs from the body-cells in general by containing half the number of chromosomes characteristic of a given animal or plant. If the body-cell has, say, twenty-four chromosomes, the spermatozoön of the animal or plant from which the cells are taken will have twelve chromosomes, and the ovum will have twelve. When the nuclei of these two cells fuse in fertilization the resulting primordial cell will have the twenty-four chromosomes restored, the specific number for this plant or animal. In oögenesis and spermatogenesis the phases of "Reduction", wherein the ovum and spermatozoön get rid of half the chromosomes during the stages of maturation of these germ-cells, is somewhat similar for both sexes. The process is very complicated, but it is of importance in the theories of inheritance. All the physical characteristics in a human being that come to him from his parents and remoter ancestors are supposed, by the biologists, to reach him through the chromosomes in the nuclei of the parental single germ-cells. The maternal physical heredity is handed on through the chromosomes in the ovum. The foetus in the womb is a parasite, autocentric, feeding at the start from the deutoplasm, or yolk, in the ovum and later from the supplies brought to it by the maternal blood. The physical material it gets directly from the mother is very probably all in the chromosomes of the fecundated ovum. Some weeks elapse, and the embryo is quite advanced, before it begins to draw food from the mother at all. As far as the father is concerned there is no doubt whatever that every physical and pathological characteristic that can be handed down, and there are many such qualities, must come through the chromosomes of the paternal spermatozoön. Certain physical characteristics can be passed on for centuries in a family —the Norseman's body in northeastern Ireland, the lip-for-

mation in the Hapsburg family, skin-pigment in the American negro, and so on indefinitely—and these qualities can not come down except through the chromosomes, unless we suppose a miracle. The immeasurable distances of the astronomers are to my mind less wonderful than the amazing minuteness of the vehicle for human physical heredity, wherein a bit of material so infinitesimal that it can not be found at all except by the help of a modern high power microscope passes on a gesture, a trick in a smile, a fierceness of courage, once held by an ancestor who stood before the face of the great God of the infinitely small (blessed be His Holy Name!) when the world was young. The same germ-plasm, which is deathless until the final curtain will fall before all the world, has come to each of us directly from the first man, and it went to Nazareth; therefore, again, are we brothers of the Man that was lifted up for our healing; uterine brothers through His graciousness.

In the reduction of the germ cells, if the primordial cell that finally produces the ovum has, say, four chromosomes, these four chromosomes first split longitudinally and reduce into two tetrads, or two groups of four chromosomes. Outside the nucleus is a spindle toward which the two tetrads move; they pass out of the nucleus and become the equatorial plane of the spindle; each tetrad divides into dyads (pairs of chromosomes), and one pair of these dyads remains in the ovum, while the other pair leaves the ovum entirely and becomes the nucleus of an abortive cell, called the First Polar Body. Later a second polar body forms and carries another dyad (two chromosomes) out of the ovum, leaving only one dyad, or two chromosomes, in the germ-cell; that is, half the number of chromosomes that were in the primordial cell.

The reduction-division in spermatozoa is similar, but the end-process leaves four active spermatozoa, whereas in the ovum the final result is one ovum and three practically inert and cast-off polar bodies. The reduction-division in both ovum and spermatozoön is in reality far more complicated than the broad summary given here. In parthenogenetic insects and animals a polar body takes the place of the spermatozoön, and fuses with the egg-nucleus to start mitosis.

In general, the new nuclei in the cells formed by division are not made *de novo*, but arise from the splitting of the nucleus in the mother-cell. The new nucleus assimilates material, grows to maturity, and divides again into two daughter-nuclei. Whatever be the number of chromosomes that enter a new nucleus as it forms, the same number issues from it in mitosis. Boveri said,[3] "We may identify every chromatic element arising from a resting nucleus with a definite element that enters into the formation of that nucleus, from which the remarkable conclusion follows that in all cells derived in the regular course of division from the fertilized egg, one half of the chromosomes are of strictly paternal origin, the other half of maternal". It is not strictly true to say that the germ-nuclei fuse: they send in two sets of chromosomes that lie side by side, as has been frequently demonstrated since 1892 [4] in many of the lower forms of life, and this law with practical certainty extends also to man.

The primordial germ-cells appear in the human foetus, and finally mature at puberty. Then an ovum at menstruation breaks out through the surface of the ovary, and is taken by the fimbriae of the Fallopian tube into the lumen of this tube. Fecundation happens near the outer or ovarian end of the Fallopian tube, and the fecundated ovum finally is passed on to fasten on the wall of the uterus. The spermatozoön is a ciliated cell with the power of locomotion, through the movement of the tail of the cell. It can move 0.05 to 0.06 mm., or its own length, in a second. It thus passes up through the uterus and out through the Fallopian tube, against the ciliary motion of the tubal cells, until it meets the ovum.

A human ovum is a typical cell, but it has a covering membrane, and a minute quantity of deutoplasm or yolk, which is not alive, and is food for the growing embryo before the embryo begins to draw sustenance through the placenta. The eggs of birds have a large quantity of food stored in the yolk, since their embryos live in the ovum and draw food therefrom during the entire period which corresponds to the time of gestation in mammals. The "white" and the cal-

[3] *Jenaische Zeitschrift*, 1891. p. 410.

[4] See Wilson, *op. cit.*, p. 209.

careous shell of a hen's egg are adventitious parts, added in the oviduct after the egg leaves the ovary.

The spermatozoön is a complicated organism. The head is partly covered with a thin protoplasmic cap, and it contains the nucleus with the chromatin. In the neck are two centrosomes. The tail is in three parts with an axial filament throughout, which is a bundle of extremely minute fibrils. In the middle part the axial filament is surrounded by an inner sheath; outside this sheath is a spiral filament lying in a clear substance; and outside the spiral filament is a finely granular layer of protoplasm, called the Mitochondria. This organism is a living animal cell, and it can live in an incubator, or in the Fallopian tube for two or three weeks, altogether removed from the living male body that produced it. Sir John Lubbock[5] says he kept a queen ant alive for thirteen years. This ant, which died in 1888, had been fertilized in 1874, and never afterward. She laid fertile eggs for thirteen years; that is, the spermatozoa in her oviduct retained their vitality for thirteen years.

The human spermatozoön is a living cell: it has (1) the requisite structure; (2) the chemical composition of an organic being; (3) a figure in keeping with its species; (4) an origin from a living progenitor; (5) the *explicatio naturae;* (6) the power of assimilation; (7) the *duratio viventium;* (8) the power of reproduction; (9) motion and locomotion. As soon as the ovum breaks through the surface of the ovary it has all the qualities of the spermatozoön except locomotion. These two cells are animal cells, not vegetable; just as single-celled protozoa, like Actinophrys, Actinosphaerium, Closterium, Stentor, and the Amoebas are animals, not plants. It is not possible in our present knowledge to sharply differentiate ultimate forms of plants from animals. To say that animals have the qualities of plants plus a sentient vital principle is not enough. It is very doubtful that even the so-called sensitive plants feel, and it is practically certain that many low forms of animal life do not feel—they have no sentient mechanism. Plants have the qualities enumerated above plus the power of drawing nutriment directly from inorganic ma-

[5] *Journal of the Linnean Society,* vol. xx, p. 133.

terial, while animals can draw nutriment directly only from organic material; yet some fungi, bacteria for example, will grow and thrive only on organic material, and animals will take up mineral drugs. It is questionable, however, that minerals which thus find a way into animal cells are really assimilated. They excite or irritate these cells into intenser action, and thus cause growth, rather than effect development by direction. The so-called mineral tonics used in medicine act by irritation.

This irritation, stimulation, by drugs, can in certain very low forms of animal life start mitosis in the unfertilized ovum, and thus build up part, at the least, of a specific embryo parthenogenetically. Here probably a polar body takes the place of the spermatozoön. Loeb by treating the unfertilized egg of Arbacia (a sea-urchin) with magnesium chloride started mitosis that resulted in a perfect Pluteus larva.[6]

The human ovum is about half the size of the dot on the lower-case letter *i* in the type of this REVIEW, and 250 human spermatozoa will fit side by side along the horizontal diameter of the lower case letter *o* here. The nuclei of these cells are extremely minute: they must be stained and be observed with a high power objective on the microscope before they become visible. This small nucleus of the spermatozoön penetrates the covering membrane of the ovum, enlarges, and becomes the male pronucleus. The pronucleus unites permanently with the pronucleus of the ovum, and together they form the Cleavage or Segmentation-Nucleus of the fertilized ovum. This new nucleus gives rise by division to the innumerable myriads of nuclei in the growing body. Hence every nucleus of the child apparently contains nuclear material derived from both parents, as has been said.

The two perfected germ-cells before fecundation are in a state of nuclear rest after the numerous mitotic changes that have taken place in the maturation of these cells. When these nuclei unite in the ovum an intense activity at once is set up. Biologists have very many theories to explain this awakening force. Herbert Spencer, Herting, and others, held that protoplasm when perfected tends to pass into a state of

[6] *American Journal of Physiology*, 1899, iii, 3.

stable equilibrium and consequent lessened activity, but fertilization restores it to a labile state. This and similar theories are verbose amplifications of the obvious fact that the cells start to divide and the biologists do not know the cause. The soul, of course, can not have anything to do with the matter, because you can not smell a soul; anyhow souls are medieval. "Senescence and rejuvenescence" is another sonorous explanation that does not explain, used by Minot, Engelmann, and Hansen. Weismann rejects these theories for his own "Fertilization as a Source of Variation". Anyhow the fertilized cell starts to divide regardless of the biologists. Adult cells may be stimulated to divide by chemical irritation, by mechanical pressure as in the formation of calluses, by traumatism, by any agency that brings about an abnormal condition of the body, but this fact does not explain the normal fission of the fecundated ovum.

In about fifteen days from the date of fertilization the ovum passes through the following stages: 1. The ovum, with a full series of mitotic changes of the ordinary somatic type described above, divides, subdivides, and grows within the cell-wall until a rounded mass of cells is formed, which is called the Morula or Blastula — the original cell-wall, of course, stretches to hold these new cells. They are of unequal size, and they divide at unequal rates.

2. An albuminous fluid collects within the morula, and thus the Vesicle or Blastocyst is formed. The blastocyst is called more commonly the Cleavage-Cavity or the Segmentation Cavity. As this cavity widens the cells are seen to be arranged in two goups—(a) an enveloping layer, the epiblast, from the outmost plate of which develops later the Trophoblast, or the nourishing and protecting covering of the embryo; (b) an Inner Cell Mass, made up of granular cells, attached to the epiblastic layer at the Embryonic Pole of the Vesicle. These two stages probably take place in the Fallopian tube, and thereafter the embryo is in the cavity of the uterus.

3. In the third stage the Inner Cell-Mass separates into two layers derived from the inner cell-plate of the blastula. The mass flattens and spreads peripherally, until finally it is divided into two layers. The outer is the Ectoderm and the

inner is the Entoderm or hypoblast. The three steps just described have not yet been seen in the human species by any one: they are inferred very confidently from what is well known of the development in mammals most closely resembling man in physical formation.

4. By the conversion of the one-layered blastula into two layers of cells, the Gastrula stage of the embryo is attained. The Gastrula consists of two layers of cells surrounding a central cavity, which is the Archenteron or intestine-body cavity. During the past twelve years many specimens of human gastrulas have been observed. The earliest form was that seen in 1908 by Teacher and Bryce.[7] This embryo was 1.95 mm. in length by 0.95 mm. in width, about twice the size of a pin-head. It showed on section the endoderm, the ectoderm, and the beginning mesoderm, enclosed in a spherical mass of trophoblastic cells. The mesoderm is a plate of cells lying between the endodermic and ectodermic plates. When the mesoderm develops into two plates, a cavity, called the Primitive Coelom, appears between the plates. The Coelom becomes the space between the viscera and the body walls in later development.

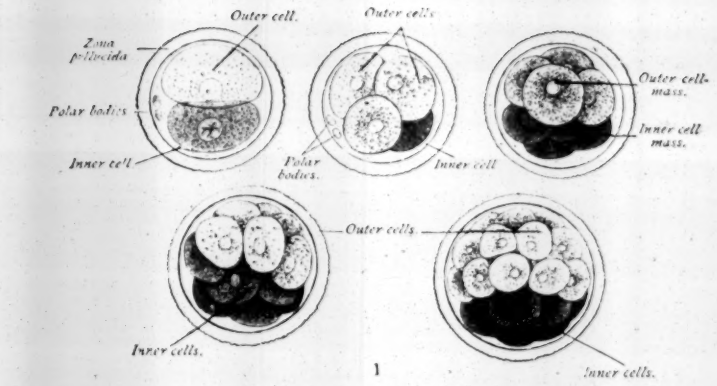
From the primary embryonic layers of cells, the ectoderm, entoderm, and mesoderm, all the parts of the body are built up. From the ectoderm are produced the skin, nails, hair, the epithelium of the sebaceous, sweat and mammary glands, the epithelium of the mouth and salivary glands, the teeth-enamel, the epithelium of the nasal tract, of the ear, of the front of the eye, and the whole spinal cord and the brain, with their outgrowths.

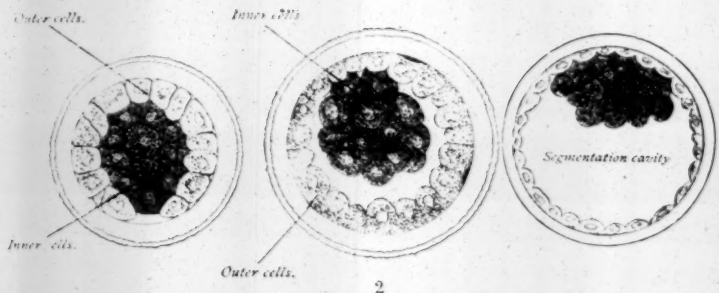
From the entoderm come the epithelium of the respiratory tract, of most of the digestive tract with the liver and pancreas, the epithelium of the thyroid body, the bladder, and other minor parts.

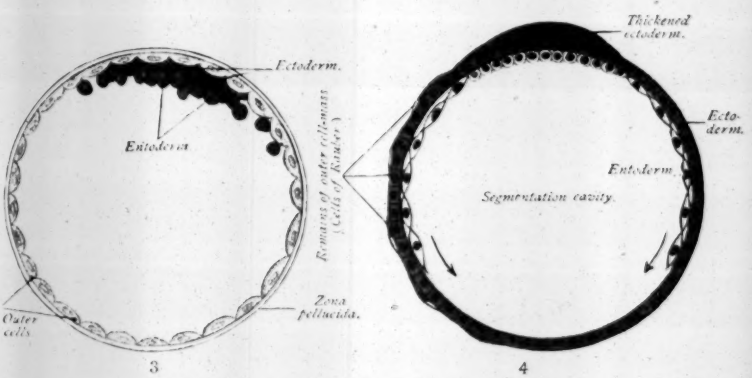
From the mesoderm are developed bone, dentine, cartilage, lymph, blood, fibrous and alveolar tissues, muscles, all endothelial cells, as of joint cavities, blood vessels, the pleura, and peritoneum; the spleen, kidneys and ureters, and the reproductive bodies.

[7] *Contributions to the Study of the Early Development and Embedding of the Human Ovum.* Glasgow, 1911.

FIGURE III.



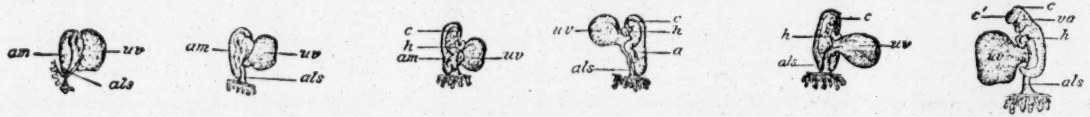




Diagrams 1, 2, 3 illustrate the segmentation of the mammalian ovum (Allen Thomson, after van Beneden).—Diagram 4 illustrates the relation of the primary layers of the blastoderm, the segmentation-cavity of this stage corresponding to the archenteron of amphioxus (Bonnet). (Courtesy of the W. B. Saunders Co.)

FIGURE IV.

A. Second and Third Weeks.



1 2 3 4 5 6

B. Fourth Week.

7 8 9 10 11 12

C. Fifth Week.

13 14 15 16 17

Early Human Embryos, enlarged about two and a half times (His).

Am = Amnion; *us* = Umbilical or Vitelline Vesicle; *als* = Allantoic or Abdominal stalk; *c*, *c'* = Brain Vesicles; *h* = Heart; *va* = Visceral Arches; *a* = Optic Vesicle; *ot* = Otic Vesicle; *ol* = Olfactory Pit; *l*, *l'* = Upper and Lower Extremities; *s* = Somites; *cd* = Caudal Process; *u* = Primitive Umbilical Cord. (Courtesy of the W. B. Saunders Co.)

The epiblast now with its mesoblastic lining begins to form the Chorion, an embryonic intraüterine appendage; and the entoderm encloses the Archenteron or primitive gut. Before the end of the second week of gestation the heart is indicated as two tubes in the mesoderm, and the blood vessels begin to be produced in the yolk-sac. About the twelfth day the mouth-pit shows, and the gut-tract is partly separated from the yolk-sac. The medullary plate of the nervous system is laid down about the fourteenth day, and the nasal area is observable. The maternal blood escapes into spaces about the embryo enclosed by masses of embryonic cells, which have not separated from one another, but which are known collectively as Syncetium.

5. With the third week the stage of the embryo, technically so called, begins. During this week the body of the embryo is indicated. There are three layers of cells, already mentioned, the ectoderm, mesoderm, and entoderm, and these lie on the floor of the enveloping Amnion. The amnion is a loose fluid-filled sac (the caul) enveloping the foetus to protect it from jarring. The fluid in it is the "waters" that escape in parturition when the infant breaks through the caul. The archenteron in the third week shows the beginning of a division into two parts: the part that will go to the body proper of the embryo, and the part outside the body of the embryo which will form the yolk-sac, or umbilical vesicle, from which the embryo will draw sustenance until the placental vessels have been formed. The part of the archenteron that remains within the embryo proper begins in this third week to be moulded into the head-cavity. The forepart of the archenteron will later make the alimentary tract from the mouth to the middle of the duodenum, or small intestine beyond the stomach. The other part of the archenteron will make the Allantois, the hind gut and the bladder. The allantois becomes a part of the foetal umbilical cord after the formation of the placenta.

During this third week the dorsal outline of the embryo is concave; the heart has a single cavity, which will begin to divide during the fourth week; the vitelline blood circulation begins, and the blood-vessels of the visceral arch are laid down. The digestive system is advanced to a gut-tract, which

is a straight tube connected with the yolk-sac. The liver evagination is present and the oral pit is a five-sided fossa. The respiratory system is represented by the *anlage* of the lungs, a longitudinal protrusion of the ventral wall of the oesophagus. The genito-urinary system begins as the Wolffian bodies. The mesoderm starts to segment to form the skin, and the neural canal (from which develop the spinal cord and the brain) for the nervous system forms. The fourth ventricle of the brain is indicated, and the vesicles of the fore brain, mid brain, and hind brain are recognizable. The ears, nose, and eyes, muscular system, skeleton, and limbs are also beginning to be recognizable. At about the sixteenth or eighteenth day of gestation the various parts of the embryo rapidly differentiate.

In the fourth week all these parts advance. The atrium cavity of the heart begins to divide; the alimentary tract shows the pharynx and oesophagus, stomach, and gut; the pancreas starts; the liver diverticulum divides, and the bile-ducts appear. The lung *anlage* bifurcates and the primitive trachea is seen. The ventral roots of the spinal nerves appear, the interior ear in indicated, and the eye is deeper. The buds of the legs and arms appear about the twenty-first day—by the thirty-second day even the fingers are present.

The child now has reached the foetal stage, and its living body is made up of myriads of cells all derived from the original fertilized ovum. The foetus is then one centimetre, or two-fifths of an inch, in length—about the length of the word "foetus" in the lower-case type of the REVIEW.

The whole process is an uninterrupted growth from the primordial living cell, and the cell material as furnished is disposed by an invisible force or principle, which builds up the body as a mason builds a house by ordering piles of stones. Moreover, the process at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year; and the house that the soul builds up for its own habitation is not completed until about the twenty-third year after birth. There is always an orderly sequence and correlation of the phenomena from the beginning until a typical result ensues—from one cell a worm, from another an oak, from a third a man.

The embryo in the stages represented by Fig. IV can be readily differentiated from any other animal by the biologist. We may rest the description of the embryo's growth at this point, but much might advantageously be added, if space permitted, by what is known concerning the localization in the early blastomere of the foundations of adult organs. By injuring or destroying a particular single cell in the early embryo it is possible to prevent the growth of part or even half of a foetus in the lower forms of life. Roux [8] punctured with a hot needle one of the cells in the two-cell stage of a frog embryo without killing the embryo, and it grew into a half frog larva. Analogous results were obtained by operating in the four-cell stage. Later Schultze, Endres, and Morgan corroborated this work by Roux. Whitman, Rabl, and many other observers of late have shown that in the cleavage of annelids, mollusks, platodes, tunicates, and several other animals, every cell has a definite origin and destiny, and plays a definite part in the building-up of the body. There is a distinct promorphology to be seen in the egg itself before segmentation begins.

How is the human body in all its marvelous complexity developed from the microscopic germ-cell? There has been much labor expended by biologists in striving to solve this mystery. The early Preformationists guessed that the ovum contained an embryo fully formed in miniature, and development was a mere unfolding of what had already existed. Herbert Spencer [9] offered the Theory of Physiological Units. Four years later Darwin [10] gave out the first draft of his theory of Pangenesis. William His in 1874 proposed the Theory of Germinal Localization, and ten years later Nägeli, the Idioplasm Hypothesis. We have also the Roux-Weismann theory, the Perigenesis of the Plastidule by Haeckel (the Baron Munchausen of Biology), and many others. Weismann's essays on heredity have been translated into English.[11] These are all very ingenious and erudite explanations, and the only objection to them is that they do not explain.

[8] *Virchow's Archiv.*, 114, 1888.

[9] *Principles of Biology.*

[10] *Descent of Man.*

[11] *Weismann on Heredity.* Oxford, The Clarendon Press, 1891.

Probably we shall have to go back to Animism in the long run, despite its medieval air. The soul can affect the adult body profoundly in our emotional and volitional life. Digestion influences intellectual work, and intellectual work can inhibit physiological digestion; mental grief causes bodily decadence, peace of mind brings health of body, and so on through innumerable instances. These facts make at least plausible a direct influence of the soul on the growing embryo. Moreover, since the soul is the substantial form of the body, or the agent that makes the mass of cells a human being, and not a horse or a tree, why can it not so determine the primordial cell (even apart from any notion of preformation or hereditary predeterminism in the chromosomes) that this cell will develop in concord with that substantial form, or nature, of a man into a man? A mass of cell arranged in a particular manner does not constitute a man—the advent of the specific form does.

A human being is made up of a passive and recipient element, which is the matter or the body, and an active and determining element, which is the form, the soul, the vital principle. This form determines the essential nature of the human being, and from the form proceed all specific activities. It is not necessary here to prove these platitudes; they are demonstrated in any text-book of scholastic philosophy. I say *scholastic* philosophy for clearness—there is no other kind of philosophy. Now, since all specific activities proceed from the form, why should we exclude the specific activity that determines a set of cells so to develop that they become a human body?

The soul, as St. Thomas [12] says, is united with the human body not as a mere mover, not through phantasms, not as a predisposition, a temperament, a harmonizing force, another body, a sense, or an imagination, but as a subsistent intelligence united with that body in one being as its formal principle. It is not the body's efficient principle; the soul is the formal cause, not the efficient cause of humanity; it does not make the primordial cell, for that cell has been handed down from the first man created, and God unites the soul with that

[12] *Contra Gentes*, cap. 68.

cell; but when this has been done, why can not the soul be a principle determining the development of the body from the beginning along the line of humanity, as that soul is an efficient principle in other vegetative acts? If you do not like the notion of an efficient cause here, consider the specific human substantial form as a kind of exemplar upon which the cells grow and are determined by the Great Efficient Cause *ad corporietatem humanam*. A formal cause can be such intrinsically, and also extrinsically, and a formal cause considered extrinsically is an exemplary cause. "Forma est causa materiae in quantum materia non habet esse nisi per formam". The body is the particular sheath that fits the sword of the spirit, and the sheath must be made according to the form of the sword, not efficiently, but after the exemplar, or the extrinsic phase of the formal cause. God is the efficient cause of the body but He starts the operation, and sustains it later whilst letting the substantial form act efficiently as it acts in the vegetative life of the adult. This efficient causality in the vegetative life of the adult is an operation of the *anima intellectiva* although the *anima intellectiva* is altogether unconscious of the act. If in the adult stage of the body, why not in the embryonic stage? This embryonic stage differs from the adult condition only in the accidental quality of age.

The human soul is a simple substance with vegetative, sentient, and intelligent faculties. It is the form of the body directly in these vegetative and sentient faculties; and since these faculties are attached to the soul's substance, its substance is the body's form. Moreover, as the intellect is attached to the substance of the soul, the intellect also, indirectly at the least, informs the body. Since the intellectual soul informs the body, is the body's vital principle, in some stage of intraüterine life, there is no reason why it should not be such at all stages. The operations are always the same at every stage, and we have no means of judging a substance except by its actions. To have another vegetative life, which would be replaced by the human soul is a *multiplicatio entium sine necessitate*. The life operations at the first cell stage of the embryo, the seventy-fifth cell stage, the millionth cell stage, the eighth month stage, are all exactly the same life

at different ages—we can *see* the operations with the microscope, and thus reach the conclusion. The perfected detached spermatozoön may have an independent vegetative form, but the impregnated ovum has not; it at once is the beginning of the human being formally as such; the only possible condition, I repeat, in which a human being, in the present order of nature, can be at the beginning of existence; the ovum can not develop but as into a human being.

If the *anima intellectiva* is not present in the primordial cell solely because its formal facultative action is not needed, that soul is not in the new-born babe for the same reason. If a sentient being must have sensory nerves, then the human embryo has an intellectual soul that has not yet had occasion to exercise its sensitive faculty, as the soul may not take on the faculty of adoration until it has been on earth for some years.

One of the reasons for existence of the soul is that it should be a principle communicating substantial being. If the soul does not give the body of the human embryo from the very beginning its corporal existence, it never gives it that substantial being. Substantial existence is the primal existence for anything. You can not interpolate anything between substance and accident, which presupposes a substance. Now, if the embryo has first a *forma corporietatis* and later the *forma substantialis*, this substantial form, this intellectual soul, would evidently not confer the primal existence, would not be a *forma substantialis* at all, but an accidental form. "Ad cujus *evidentiam*," says St. Thomas,[13] "considerandum quod forma substantialis in hoc a forma accidentali differt, quia forma accidentalis non dat esse simpliciter, sed esse tale; sicut calor facit suum subjectum non simpliciter esse, sed esse calidum. Et ideo cum advenit forma accidentalis, non dicitur aliquid fieri, vel generari simpliciter, sed fieri tale, aut aliquo modo se habens; et simpliciter cum recedit forma accidentalis, non dicitur aliquid corrumpi simpliciter, sed secundum quid. Forma autem substantialis dat esse simpliciter; et ideo per ejus adventum dicitur aliquid simpliciter generari; et per ejus recessum simpliciter corrumpi. . . . Si igitur ita esset quod

[13] I. Q., 76, corp.

praeter animam intellectivam praeexisteret quaecumque alia forma substantialis in materia, per quam subjectum animae esset ens actu, sequeretur quod anima non daret esse simpliciter, et per consequens quod non esset forma substantialis, et quod per adventum animae non esset generatio simpliciter, sed solum secundum quid; quae sunt manifeste falsa."

If the soul does not become the *forma substantialis* at the very beginning of the embryo's life, then the soul uses a mass of vegetable or animal cells as *materia prima*, and turns them into a human being at say, the eighty-sixth cell stage. One could cut this *materia prima* into sections with a microtome. Very interesting, but this is not a tale written by Hans Andersen. Whether the soul develops, builds up, evolves the body from the germ cells or not is beside the question, but the soul as a substantial form must get into the starting embryo at once, or never, and the starting embryo is the fertilized ovum. A Scotist *forma corporietatis* may or may not be a permissible substitute for a *forma cadaverica* (I do not think it is), but it will never serve as a substitute for the life in a human fertilized ovum one second old.

Dr. Alexis Carrel now successfully grafts human tissues taken from one person upon the living body of another person. He substituted a piece of the popliteal artery taken from the amputated leg of a man for a part of the aorta of a small bitch, and the dog lived four years afterward and died in parturition. This piece of artery was alive when it was taken from the man's leg, otherwise it would not join with the dog's aorta. Here is a complication of forms for disentanglement: First we have the leg separated from the man's body, and this leg remained alive for a while; then the piece of artery disparted from the leg, next the piece of artery living a dog's life, a subsequent *forma cadaverica*, or *forma corporietatis*, according to your school, and a final collection of disintegrated elements. That may be a *casus belli* in the recreation hall of some monastery, but I can not see in it any bearing upon the possibility of life in the human ovum *before* the advent of the human soul.

AUSTIN O'MALLEY.

Philadelphia, Pa.

CANON SHEEHAN OF DONERAILE.

17 March, 1852—6 October, 1913.

THE death of Canon Sheehan within the past month calls for a note of grateful sympathy in these pages in which the principal works from his pen made their first appearance. He was, to use the words of Father Matthew Russell, "the most literary of Irish priests since the author of the Prout Papers". But the distinctive merit of his work lies, to our thinking, not so much in the literary excellence in which he clothed his high moral aims, as in the fact that he addressed his unique appeal in behalf of his lofty ideals before all to the clergy, his brother priests of Ireland and of other English-speaking countries. *My New Curate, Luke Delmege, The Blindness of Doctor Grey*, all of which were in the first place addressed to the exclusively priestly circle of THE ECCLESIASTICAL REVIEW, have for their central characters the pastoral figure of the priest. *Glenanaar*, and *Under the Cedars and the Stars* were published first in the "Dolphin" supplement to the REVIEW. The latter was chiefly a literary and philosophical excursion in the cultured company of the English-speaking clergy, and though its thoughts must interest many an educated layman, the papers are in substance nothing more than reflections of the student who has made good use during the early years of his priestly career of the philosophy imparted to him in the Seminary.

It was the knowledge of the generous and cordial reception accorded to these writings by his brethren among the clergy, and particularly by the priests of America, that cheered Father Sheehan, the author of "Daddy Dan", for many years, and gave him continually fresh impulses to continue his labors in the same field. He was a sufferer from ill health in some degree from the time of his student days, and whilst this drawback hardly interfered with his pastoral duties, he found in his literary work the relief he needed and it kept alive in him that joy of spontaneous creation which is the prerogative of true genius.

His first book, *Geoffrey Austin*, was published about the time of his appointment as parish priest. It appeared anonymously in 1895, and met with scant recognition, until, in 1897, it became known that its author was the writer of *My New*

Curate. Messrs. M. H. Gill & Son, the Dublin publishers, then put his name on the title page. So diffident was Canon Sheehan at first of his own powers and of the reception his work might meet with, that he absolutely refused to consent to signing the chapters of *My New Curate* which appeared at the time in THE ECCLESIASTICAL REVIEW. The mystery that, for a time at least, surrounded the authorship may have sharpened the appreciation; but not until there appeared the evidence of the fullest appreciation of the work both in its form and aim did Father Sheehan acknowledge himself as author. How deeply grateful he was when gradually he began to realize the unstinted welcome which his brother priests in America, and subsequently those in other parts of the English-speaking world, were ready to give him, may be gleaned from his letters to the Editor at the time. On 30 May, 1899, when *My New Curate* was drawing to a conclusion in the REVIEW, and when, with the final instalment of the serial, arrangements had been begun for its wider circulation in book form, he wrote:

DONERAILE, Co. CORK.
30 May, 1899.

My dear Father Heuser,

I am in receipt of your letter and enclosure (£12.0.0), for which accept my hearty thanks. In a higher degree I feel intensely grateful for the last words of your kind letter, assuring me that our little serial has gone to the hearts of the American priesthood, and that its lessons are likely to fructify there. The same mail brought me a letter from far Melbourne, assuring me of the same thing. And I feel very humble, and most grateful to our Dear Lord that he has chosen such a weak instrument for so great a work. As to secular fame, I think I hardly value it; for one is always tempted to cry: "Vanitas Vanitatum"!

But to have spoken successfully to my dear brother priests and to have won their affectionate sympathy is a reward I never dreamed of expecting . . .

With all gratitude and good wishes, I remain, etc.

Again, a month later, on 30 June, 1899, he writes:

DONERAILE, Co. CORK.
30 June, 1899.

My dear Father Heuser,

Your letter with enclosure, for which accept my grateful thanks, has just reached me; and the American Mail leaves in a few hours;

so I am snatching a brief moment to thank you again for all your kindness. We go to retreat to-morrow; and then I go to England for a brief holiday.

As I said before, I feel quite humbled and ashamed at all the praise my few papers have received. But my reward lies not there, for I know only too well what a passing thing is human praise or blame. But I feel great gratitude towards our Dear Lord, for His having vouchsafed to use me for His own sacred cause; and it is a large and generous reward to be assured, as I have been assured so many times, that I have earned the good will and affection of the American priesthood, whom I have always revered since I had the happiness of meeting some of them, during my curacy in Queenstown. This week again Father . . .

Again with all thanks, I am, my dear Father Heuser,

Yours in Ct.,

P. A. SHEEHAN, P.P.

In a similar strain run many of Father Sheehan's other letters during the course of his connexion with THE ECCLESIASTICAL REVIEW. But this is not the time to speak of these matters in detail. We merely wish to record the noble spirit that characterized the work of the deceased priest and scholar and to emphasize the claim he established on the affectionate remembrance of the American Clergy.

Of course his heart was that of a true Irish priest. The occasional criticisms of home conditions which he mingled with the ardor of his patriotism and which gave a sober purpose to his splendid vindications of the attractive traits of his race, indicate the thoughtfulness of the enthusiastic lover. No doubt the misunderstandings he had to endure in the earlier days of his literary career will be forgotten in the abiding charm of his books. Lack of health and the buoyancy a writer needs for success are the causes which lessen the excellent literary qualities of some of the later work of Canon Sheehan; but his generous admirers will remember only the beautiful things he had written in his best days, and will judge him accordingly.

He was proud to be associated with the REVIEW, which at the time when we enlisted his services in its aims was at its best from the standpoint of literary excellence. The writers of that special period include Dr. William Barry, then at Dorchester, England; Luke Rivington, London; Bishop

Hedley of Newport; Thomas Hughes, S.J., then in Belgium; Father Henry Ignatius Dudley Ryder of the Birmingham Oratory; Canon Mackey, the English Benedictine who as historian of St. Francis de Sales was then living at Annecy, France; Father Lehmkuhl, S.J.; Father Aertnys, C.SS.R.; Canon Jules de Becker; Dr. Hogan, S.S.; Father Sabetti, S.J., Bishop Stang; Ethelred Taunton; Herbert Thurston, S.J.; Dr. Hugh T. Henry; Father Anthony Maas, S.J.; Father F. P. Siegfried; and other English and American scholars. But *My New Curate* introduced into this scholarly world a new element, which some deemed a novelty for an ecclesiastical magazine, but which all enjoyed and profited by, intended as it was directly for the elevation of the priestly standard of letters and missionary efforts. Some time we may have occasion to tell the story of the genesis of *My New Curate*. To-day we must confine ourselves to a brief record of the debt THE ECCLESIASTICAL REVIEW owes to the deceased.

Patrick Augustine Sheehan was born at Mallow, Ireland, 17 March, 1852. The little town, he was proud to remember, had given to the Church a saintly American Archbishop, Purcell; a Lord Chancellor, Sir Edward Sullivan, to the State; whilst Sir Richard Quain, Thomas Davis, and William O'Brien represented it in the world of science, letters, and patriotism. Our author attended the National School at Mallow and was noted for his fondness for and proficiency in mathematics. Later he went to Fermoy to attend St. Colman's College. Subsequently he entered the Class of Philosophy at Maynooth. His health during his student days was poor, which may account for the fact that he found his scholastic studies dry and uninteresting. He was ordained to the priesthood in the Cathedral at Cork on the feast of St. Joseph's Patronage (18 April) in 1875. As the diocese of Cloyne was at the time sufficiently supplied with priests, the young levite was sent as curate to Plymouth, England. After some months he was transferred to Exeter, where he remained for two years under the pastorate of the saintly Canon Hobson. In 1877 he was recalled to his native diocese of Cloyne, and labored there for four years as curate, in his native parish of Mallow. In 1881 he was transferred to Queenstown, where he remained eight years. During this

time and after his return to Mallow in 1889 he wrote short stories under the title of *Topsy* for a child's magazine, and occasional articles for the *Irish Ecclesiastical Record* and the *Irish Monthly*. It was during this period, also, that he wrote *Geoffrey Austin*, which was published, as already stated, anonymously in 1895, the year in which Father Sheehan was appointed parish priest of the little town of Doneraile in County Cork. Here he remained to the time of his death, 6 October, 1913.

All his important literary work was done in the little upper chamber where he kept his books, and in his secluded garden with its cedars and rose bushes, of which he was so fond and so proud in his later days. Of his triumphs and failures known only to his intimate friends, we may speak at some future time, at least in so far as they can interest that larger circle of friends whom the creator of "Daddy Dan" won to his heart by the kind and deeply religious humor with which he sketched Irish and especially Irish priestly life. Among his papers are some memoirs which will throw further light on his activity and the deeper sources of that wonderful influence which he exercised as a priest and writer. The late Father Matthew Russell, in concluding a sketch of Canon Sheehan, written at our request some years ago, said: "As the readers of THE ECCLESIASTICAL REVIEW were so far privileged as to make the acquaintance of Father Letheby and his friends long before the rest of the world, it has seemed proper that they should also be the first to learn these authentic but perhaps prematurely Boswellian particulars concerning the author of *My New Curate*." Both of these great and lovable priests, intimate friends for many years, have enriched our Catholic literature of these latter days with a bright and heart-warming light that will comfort generations of Catholic readers, but most of all the priests of English-speaking countries.

Analecta.

S. CONGREGATIO DE PROPAGANDA FIDE

Pro Negotiis Ritus Orientalis.

DECRETUM QUO STATUUNTUR MUTUAE RELATIONES DISCIPLINARES INTER EPISCOPOS LATINOS CANADENSES ET EPISCOPUM RUTHENUM ILLIUS REGIONIS, NEC NON INTER CLERUM ET FIDELES UTRIUSQUE RITUS.

Fidelibus ruthenis in regione Canadensi commorantibus superiore anno datus est Episcopus eiusdem ritus qui ordinaria potestate eos regat ac gubernet. Ne autem propter diversitatem ritus ac disciplinae dissensiones oriantur inter fideles ruthenos et latinos, sacra Congregatio christiano Nomini Propagando praeposita pro negotiis Rituum Orientalium, in plenariis comitiis diei 11 huius mensis, omnibus rite ac mature perpensis, quae sequuntur *ad decennium* statuenda censuit ad relationes mutuas episcopi, presbyterorum ac populi rutheni ritus cum episcopis, presbyteris ac populo latini ritus illius regionis componendas.

CAPUT I.

De Episcopo rutheni ritus.

Art. 1. Nominatio Episcopi rutheni ritus pro regione Canadensi, Apostolicae Sedi est unice et omnino reservata.

Art. 2. Episcopus rutheni ritus sub immediata huius Apostolicae Sedis iurisdictione ac potestate est. Plenam autem iurisdictionem ordinariam et personalem exercet in omnes fideles rutheni ritus in regione Canadensi commorantes, sub dependentia tantum R. P. D. Delegati Apostolici pro tempore.

Art. 3. Eidem ius ac potestas competit regendi ac gubernandi gregem suum, ac leges et statuta condendi in iis quae iuri communi non adversantur. Ipsius insuper munus erit vigilare ut tum doctrina et boni mores, tum ritus et disciplina Ecclesiae Orientalis catholicae integre custodiantur.

Art. 4. Episcopus missiones ruthenas frequenter et regulariter visitare districte tenetur, ut gregem sibi concreditum apprime cognoscat, eaque omnia quae ad spirituale eius bonum attinent, melius provideat. Ad quod facilius assequendum utile erit universum territorium Canadense in regiones dividere, prout melius in Domino iudicaverit, quarum unaquaeque subcessive visitetur, ita ut unoquoque saltem quinquennio omnes missiones ruthenae episcopali subsint visitationi.

Art. 5. In visitatione rationes ab unoquoque rectore missionis exposcet administrationis bonorum missionis eiusdem, curabitque ne rector nomine et iure proprio ea retineat, pro quorum acquisitione fideles quovis modo subsidia contulerint. Ut autem securitati bonorum temporalium ecclesiarum summa cum diligentia prospiciatur, eiusdem erit, audito in pertractandis negotiis virorum peritorum consilio, eas tituli possessionis formas adhibere, omnesque praescriptiones servare, quae civilibus legibus singulorum locorum respondeant, quaeque ecclesiasticorum bonorum administrationi, conservationi, ac tutae transmissioni faveant.

Art. 6. Controversiae si quae exoriantur inter Episcopum rutheni ritus et episcopos latini ritus Canadenses, deferantur in devolutivo tantum ad Delegatum Apostolicum Canadensis regionis, salva, item in devolutivo, appellatione ad Apostolicam Sedem.

Art. 7. Ordinaria residentia Episcopi rutheni ritus erit in urbe Winnipeg.

Art. 8. Ad constituendam annuam stipem pro substentatione Episcopi, donec redditus stabiles habeantur, concurrere debent singulae ruthenae communitates, eidem solvendo, ad instar cathedratici, annuam praestationem certam et moderatam, ab ipso secundum aequitatem determinandam.

Art. 9. Episcopus quinto quoque anno plenam et accuratam relationem de statu personali, morali ac materiali missionum proprii ritus exhibeat Delegato Apostolico, qui eam transmittet ad S. Congregationem de Propaganda Fide pro negotiis Ritus Orientalis; atque iuxta morem apud episcopos Canadensis regionis inductum, singulis saltem decenniis ad sacra Apostolorum limina accedat, ut obsequium et obedientiam suam Pontifici Summo praestet, eique rationem reddat de pastoralis muneris implemento, deque omnibus quae ad ecclesiae suae statum et cleri populique mores ac disciplinam, animarumque sibi concreditarum salutem pertinent.

Caput II.

De Clero rutheno.

Art. 10. Cum nondum habeantur sacerdotes rutheni qui vel nati vel saltem educati sint in regione Canadensi, Episcopus rutheni ritus, praevia intelligentia cum Delegato Apostolico, omni studio curet ut Seminarium pro clericis ruthenis in Canada educandis quantocius instituatur. Interim vero clerici rutheni in Seminaria latinorum de consensu Ordinarii admittantur. Sed nonnisi qui se coelibatum perpetuo servaturos coram Episcopo promiserint, in Seminarium sive nunc sive in posterum admittantur; et nonnisi caelibes ad sacros ordines in regione Canadensi exercendos, promoveri poterunt.

Art. 11. Ad sacrum ministerium exercendum apud fideles rutheni ritus non admittantur sacerdotes nisi sint caelibes vel saltem vidui et absque liberis, integri vita, zelo ac pietate praediti, sufficienter eruditi, lucri non cupidi et a politicis factionibus alieni.

Art. 12. Antequam habeatur numerus sufficiens presbyterorum ruthenorum qui in Canadensi regione educati fuerint, si providenda occurrat de suo rectore aliqua missio ruthenorum vel vacans vel noviter erecta, Episcopus rutheni ritus idoneum sacerdotem caelibem vel saltem viduum postulet ab episcopis ruthenis vel Galitiae vel Hungariae per tramitem S. Congregationis de Propaganda Fide pro negotiis Ritus Orientalis. Illi vero sacerdoti sive uxorato, sive viduo, sive caelibi, qui proprio marte, neque ab Episcopo rutheno vocatus, neque a S. Congregatione missus, illuc perrexerit, Episcopus ruthenus nullas concedere potest facultates, sive celebrandi

Sacrum, sive administrandi sacramenta, sive munia ecclesiastica quomodocumque obeundi.

Art. 13. Sacerdoti ex Europa mittendo praedicta S. Congregatio tradet documentum quo ipsi concedatur facultas ad assumendam spiritualem curam fidelium rutheni ritus sub dependentia Ordinarii rutheni Canadensis.

Art. 14. Quilibet ruthenus sacerdos ex Europa proveniens et in Canadensi regione commorans pro fidelium rutheni ritus spirituali cura, semper manebit incardinatus dioecesi originis; attamen Episcopus ruthenus originis, iurisdictionem suam in eum nullimode exercebit, quoadusque ipse in Canada commorabitur: omnino et unice pendeat a iurisdictione Episcopi rutheni Canadensis.

In patriam autem supradicti sacerdotes redire aut revocari nequeant absque expressa licentia Ordinarii Canadensis, in scriptis concedenda.

Art. 15. Laici rutheni, cuiuscumque originis ac domicilii fuerint, qui sacros Ordines in Canada suscipere cupient, sub omnimoda iurisdictione manebunt Episcopi rutheni Canadensis, in cuius manus iuramentum missionis seu stabilitatis ad inserviendum in territorio emittent.

Art. 16. Omnes rectores missionum ruthenarum Canadensis dominii sunt amovibiles ad nutum Ordinarii rutheni. Amoveri autem non poterunt absque causis gravibus et iustis.

Art. 17. Datur tamen facultas presbytero amoto, appellationem interponendi, in devolutivo, contra decretum remotionis ad tribunal Delegati Apostolici, qui intra tres menses a die appellationis causam definire curabit, salvo semper iure recursus ad Sanctam Sedem, item in devolutivo.

Art. 18. Sustentationi sacerdotis providebit Episcopus, salarium eidem adsignando assumendum ex omnium ecclesiae proventuum massa seu cumulo.

Art. 19. Iura stolae et emolumenta sacri ministerii in singulis missionibus determinanda sunt ab Ordinario rutheno iuxta probatas diversorum locorum consuetudines. Ea tamen privato arbitrio extendere ad sacras functiones a taxa immunes, aut illa ultra taxam determinatam exigere, omnino vetitum est. Caveant insuper sacerdotes rutheni ne iura illa a vere pauperibus exigant; ac omnino vetitum est ea extorquere sub comminatione dilationis baptismi vel benedic-

tionis matrimonii, aut fidelem solvendi incapacem excludere a quacumque sacra functione.

Art. 20. Sacerdotes latini ritus qui a S. Congregatione de Propaganda Fide facultatem obtinuerunt transeundi ad ritum ruthenum in auxilium Episcopi rutheni pro spirituali adsistentia fidelium ruthenorum, quoadusque in ritu rutheno permanebunt, unice et omnino sub iurisdictione Episcopi rutheni erunt. Sacra Congregatio autem vehementer hortatur episcopos latinos Canadenses clero locupletiores, ut Episcopo rutheno in animarum bonum aliquot sacerdotes ad tempus concedant, si ab eodem requirantur.

Art. 21. Si qui vero sunt sacerdotes regulares qui transitum ad ritum ruthenum obtinuerunt, ipsi in his quae ad vitam religiosam spectant, a propriis superioribus regularibus; in his vero quae ad curam animarum et ritum ruthenum pertinent, ab Episcopo rutheno dependent.

Art. 22. Episcopus ruthenus nonnisi in clerum et populum ruthenum iurisdictionem suam exerceat; si tamen aliquo in loco exsistant fideles rutheni ritus, in eoque nondum sit missio ruthena constituta, aut nullus adsit presbyter eiusdem ritus, poterit tunc iurisdictionem suam in fideles ruthenos presbytero latino loci communicare, certiorato Ordinario.

Art. 23. Poterunt insuper episcopi latini Canadenses, certiorato Episcopo rutheno, iurisdictionem dare presbyteris ruthenis illis in locis in quibus fideles latini ritus adsunt sibi subditi, sed nullus adest presbyter latinus qui curam eorum gerere queat.

Caput III.

De fidelibus ruthenis.

Art. 24. Fideles rutheni iis in locis in quibus nulla ecclesia nec sacerdos proprii ritus habeatur, ritui latino sese conformare valebunt; eisque eadem facultas conceditur etiam ubi propter longinquitatem ecclesiae suae non eam possint nisi cum gravi incommodo adire, quin tamen ex hoc ritus mutatio inducatur.

Art. 25. Transitus a ritu rutheno ad latinum laicis ruthenis qui verum et stabile domicilium in regione Canadensi constituerint, concedi nequit nisi a S. Congregatione de Propaganda Fide pro negotiis Ritus Orientalis, gravibus et iustis

intervenientibus causis ab ipsa S. Congregatione cognoscendis, audito Episcopo rutheno Canadensi.

Art. 26. Si vero contingat ut hi quandoque in patriam revertantur, tunc etsi ex pontificio rescripto ritum latinum susceperint, licebit eis, Apostolica Sede exorata, ad pristinum ruthenum ritum redire.

Art. 27. Non licet missionariis latinis, sub poenis ab Apostolica Sede decernendis, quempiam ruthenum ad latinum ritum amplectendum inducere.

Art. 28. Fideles rutheni, etiam in locis in quibus adest presbyter rutheni ritus, apud sacerdotem latinum ab Ordinario loci adprobatum peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. E converso fideles latini peccata sua confiteri possunt apud sacerdotem ruthenum ab episcopo suo adprobatum, in locis in quibus adest missio aut ecclesia rutheni ritus. Presbyteri vero rutheni absolvere non poterunt fideles latini ritus a censuris et a casibus reservatis in dioecesi latina in qua sacrum ministerium exercent, absque venia Ordinarii latini. Vicissim idem dicatur de presbyteris latinis quoad censuras et reservationes statutas ab Episcopo rutheno.

Art. 29. Omnibus fidelibus cuiusque ritus datur facultas, ut, pietatis causa, sacramentum eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat nec sacerdos diversi ritus adsit, licebit sacerdoti rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti latino ministrare in fermentato; at suum quisque ritum in ministrando servabit.

Art. 30. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

Art. 31. Sanctum Viaticum moribundis ritu proprio e manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

Art. 32. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant ad quem defunctus pertinebat.

Art. 33. Ad vitanda gravia incommoda quae inde ruthenis evenire possent, facultas eis fit dies festos et ieiunia obser-

vandi iuxta consuetudinem locorum in quibus degunt. Attamen diebus dominicis et festis in utroque ritu in eamdem diem incidentibus, sacrae liturgiae in ecclesia sui ritus, si in loco exsistat, rutheni interesse tenentur.

Caput IV.

De matrimoniis inter fideles mixti ritus.

Art. 34. Matrimonia inter catholicos ruthenos et latinos non prohibentur; sed ad vitanda incommoda quae ex rituum diversitate in familiis evenire solent, uxor, durante matrimonio, ritum viri sequi potest, quin ex hoc sui nativi ritus mutatio inducatur.

Art. 35. Soluto matrimonio, mulier proprium ritum originis resumere valet.

Art. 36. Matrimonia tum inter fideles mixti ritus, tum inter fideles ruthenos, servata forma decreti *Ne temere* contrahi debent.

Art. 37. Attamen matrimonia mixti ritus in ritu viri et ab eiusdem parocho erunt benedicenda.

Art. 38. Dispensationes matrimoniales in matrimoniis mixti ritus, si quae sint dandae vel petendae, dentur et petantur ab episcopo sponsae.

Art. 39. Nati in regione Canadensi ex parentibus diversi ritus, ritu patris sunt baptizandi; proles enim sequi omnino debet patris ritum.

Art. 40. Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset vel natus esset in loco in quo tempore nativitatis parochus proprius patris non aderat, ritus mutationem non inducit.

Art. 41. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater.

Haec autem omnia Ssmus Dnus noster Pius div. prov. Papa X in audientia diei 13 augusti vert. anni, referente infrascripto huius sacrae Congregationis Secretario, rata habuit ac confirmavit, praesensque decretum edi iussit. Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus huius S. Congregationis, die 18 augusti anno 1913.

Fr. H. M. Card. Gotti, *Praefectus.*

L. * S.

Hieronymus Rolleri, *Secretarius.*

Studies and Conferences.

OUR ANALECTA.

The Roman document for the month:

S. CONGREGATION OF PROPAGANDA (for Affairs of the Oriental Rite) issues a decree defining the mutual relations that should exist between the Bishops of Canada and the Ruthenian Bishop of the Dominion, in matters of discipline; also between the priests and faithful of the Latin and Ruthenian Rites.

PARAPHRASE OF PSALM 15: "CONSERVA ME DOMINE".

(Feria tertia: Complin.)

1, 2, 3, 4 Trochaic; 5 Iambic.

God, do ever have me in Thy keeping
For in Thee I placed my hope unfailing.
I have said my God art Thou for ever.
Me and mine Thou hast no need of,
But I need Thee.
Holy Citizens of God's own country,
O how marvelous the love God shows you—
All the heart can wish for He doth grant you!
As to those who hasten after evil,
How great their pains!
I shall never join their evil councils,
Cunning plans to shed the blood of fellows.
Nay their names my lips shall never mention.
As my share in life and cup of pleasure
I choose my God.
Thou art He, who will restore unto me
My inheritance; in pleasant places
Fell the lines that marked my field of labor;
Grand indeed above the share of many
My lot on earth!
Blessed be my God, who gave me wisdom!
Till the depth of night my inmost being
Thinks on Him. I have my Lord before me
In my thoughts, for He is at my right-hand,
Lest I should fall.

Always therefore is my heart rejoicing;
Always is my tongue His praise proclaiming;
And when here on earth my life is over,
I can lay my body down quite calmly
In hope to rise.
For my soul Thou never wilt abandon
In the nether darkness, nor relinquish
Me, Thy Holy One, to see corruption
When my body doth await the morning
Of Easter day.
Thou hast shown to me the path to heaven
Where to see Thy Face is joy eternal
Filling to the utmost all my being,
And delights are mine beyond all measure
At Thy right-hand.

NOTES ON PSALM 15.

Quite recently [1] Father F. Zorell, S.J., published a study on this Psalm which is remarkable for its depth and scholarship. The fact that this Psalm is used in Acts 2:31 and 13:35, and is there applied to our Lord, is the basis of his endeavor to reconstruct its true reading and find its true meaning. Considering that one verse is deliberately put on the lips of Christ, he argues that the remainder must be so translated that it maintains its application to Christ. He conceives the whole as the prayer of Christ in Gethsemane; yet he does no violence to the Hebrew text. He maintains throughout the same Hebrew metre, and in the second verse, which has long been the "crux interpretum", he obtains an excellent meaning by adopting a new division of consonants, reading: "tôbâthi bhal *alei khol kdôshim*" instead of "tôbâthi bhal *aleika likdôshim*." We give a baldly literal translation from Father Zorell's German: I. "Keep me, God, for I take my refuge in Thee. I say to Thee, Jehovah, my lord art Thou. For indeed my welfare does not depend on those in sacred places [the consecrated ones; *in casu*, the high-priest and the Jewish authorities] nor even on the noble band of affectionate friends [*in casu*, the twelve Apostles]. II. Having made their bargain [with Judas], they may increase their tortures, they whose libations of blood I could not share [the Jewish Priest-

[1] *Bibl. Zeitschrift*, January, 1913, pp. 18-23.

hood] as well as they, whose names I would rather pass over in silence [the Apostles], yet nonetheless, thou Jehovah remainest my share and portion and my Cup. III. Yea it is Thou, who keepest my lot in hand: my lines have fallen in pleasant places [i. e. God's Providence, whatever it be, is sweet to me] and my inheritance pleases me well! IV. I bless Jehovah who has given me counsel [in sending the angel that comforted Him]; yea during the hours of night my innermost heart has told me right: ever will I keep Jehovah before me: He is at my right-hand; I stand unmoved. V. Therefore rejoice my heart and exult my innermost being; yea even my flesh may rest in hope, for Thou wilt not leave my body in hell and Thou wilt not allow Thy Holy One to see corruption. VI. Thou wilt show me the path of life, an abundance of joy in Thy presence, and delights at Thy right-hand without end."

The words added in brackets epitomize Father Zorell's annotations and show how natural this Psalm is on the lips of Christ when rising comforted by the angel after His terrible agony. He does no violence whatever to the Hebrew text and though one may leave undecided whether the original inspired writer applied the words of the Psalm to his own circumstances in exactly the same way as Christ did to His Own, yet surely for us Christians it is Christ's meaning which primarily matters. It was surely the direct intention of the Holy Ghost that the ancient Jewish writer should so express himself that in the fullness of time the Son of God could take his words on His lips and make them His Own.

J. ARENDZEN.

London, England.

TWO MATRIMONIAL CASES.

I.

Two Catholics contracted marriage before a Protestant minister three years ago. They were never married by a priest. They have no children. The man recently obtained a civil divorce and left the woman. He has become reconciled to the Church, and now wants to marry another woman.

1. Is there any moral obligation on him to marry his divorced wife, even if she is a good woman? There was never any canonical engagement between them.

2. Can his pastor, with full knowledge of these facts, declare the first marriage null, or must the declaration of nullity come from the bishop? All the facts are publicly known.

II.

Does the rule requiring Catholic witnesses at marriages hold good for all mixed marriages which take place in the rectory, even when it is very difficult to get Catholic witnesses? When Protestant witnesses are brought, would the priest be justified in letting them act as apparently official witnesses, and then put on the register the names of two Catholics who were actually present, as spectators, at the ceremony? Is it necessary to notify these two Catholics that they are going to be registered as the official witnesses to the marriage?

I.

1. The marriage contracted before a Protestant minister three years ago was certainly null and void in the eyes of the Church, as is clear from Article III and Article XI, § 2, of the *Ne temere*. It is taken for granted that the marriage does not fall under the exceptions mentioned in the said decree, namely that the marriage was not contracted in a district where there was no priest who could be reached by the parties without great inconvenience,[1] and that the marriage was not contracted in Germany or Hungary, where special regulations exist as to mixed marriages.[2]

As no ecclesiastical bond is begotten between a man and woman who enter into a mere civil marriage, the man becomes free when he obtains a civil divorce. There is no direct law of the Church, nor any argument from canon law requiring that the man in question when contemplating a new marriage must marry the woman with whom he had lived in civil marriage, rather than another woman.

It cannot be denied, however, that there is a natural tie between the two through sexual intercourse, for this union is so intimate that it demands the permanent relation of marriage. Otherwise there remains after the act a condition of separation that is as unnatural and abnormal as the separation of the head from the body, or as the immature foetus from the

[1] Cf. Article VIII of the decree.

[2] Cf. Article XI, Sec. 2.

womb. Other considerations, however, may offset or make impossible this ideal acceptation of the former relation of the couple in question.

There may be moral obligations of strict justice obliging the man to give preference to the woman with whom he had lived in civil marriage. The man did no wrong in obtaining a divorce; in fact, he was bound either to leave the woman or have his marriage rectified in the eyes of the Church. If the woman had given serious cause for dissatisfaction, one cannot say that the man was obliged to marry her before the Church. In such circumstances he could probably apply for a divorce.

What is to be said of the case under the supposition that the man had no real cause of complaint, but had obtained the divorce through false statements against her. Is the man obliged in conscience to marry her rather than another woman? I would say the woman has no right or claim on him. The Church attaches no obligation whatsoever to an engagement promise between a Catholic and a non-Caholic if made without a previous dispensation.[3] Again, it has been declared that such engagements beget no obligation whatsoever, even if there is question of a relative led into sin under a promise of marriage. Nevertheless, adds the decree, it is dishonest not to comply with one's promise.[4] These principles should apply here *a fortiori*. The Church supposes that her legislation is universally known and whosoever violates that legislation must bear the consequences. The Church does not consider herself responsible for damages that come to persons who are parties to the violation of her most sacred laws. As there are no children from the civil marriage in question, there are no further obligations so far as the marriage is concerned.

2. Regarding the second question of the case, it must be said that, notwithstanding that the facts which make the marriage invalid are known publicly, the pastor has no right to declare a marriage null and void and to allow a new marriage. That belongs to the *forum externum* of the Church, and the bishop in his diocese is the only official of the Church

[3] S. Officium, 12 Dec., 1888. *Collectanea C. de Prop. Fide*, No. 1696; *Acta S. Sed.*, Vol. I, p. 121.

[4] Giovine, *De Disp. Matr. Consultationes Canonicae*, tom. I, p. 306.

with jurisdiction in matters of religion when they are public affairs. Pope Benedict XIV had minutely described the canonical process to be observed in public impediments for the declaration of the nullity of a marriage. As the formalities of the trial were numerous and difficult of observance, the S. Congregation of the Inquisition, 5 June, 1889, declared that for the declaration of the nullity of a marriage, on account of disparity of cult, "impedimentum ligaminis", consanguinity and affinity arising from lawful intercourse, spiritual relationship, and clandestinity, it is enough that there be evidence from authentic documents or other positive proofs that such impediments existed and rendered the marriage null and void. In these cases the formalities prescribed by Pope Benedict XIV need not be observed, as the Ordinary may declare the marriage void after having asked the opinion of the *defensor vinculi* of his court. In a difference of opinion the defender may indeed appeal, but this appeal does not suspend the declaration of nullity issued by the Ordinary.[5]

As this decree simply requires that cases of clandestinity be brought to the diocesan court, the words of De Becker[6] ought to be stronger. He says that *as a rule* recourse to the Ordinary is necessary in declaring civil marriages void in countries where the *Tametsi* (now the *Ne temere*) is in force; for where the law does not distinguish, we should not distinguish between case and case.

II.

Regarding the assistance of Protestants as witnesses at a Catholic marriage, the Holy Office, 19 August, 1891,[7] answered that non-Catholics should not be admitted as witnesses; but that the Ordinary may permit it for a grave reason, provided there is no scandal given. This is the latest decision on the subject, and, as is seen from the words of the answer, the prohibition is not absolute. As the Ordinary can hardly be consulted beforehand in every case, a good reason, together with absence of scandal, would entitle a pastor to admit Protestants as witnesses.

[5] *Collectanea S. C. de Prop. Fide*, No. 1706.
[6] *De Sponsalibus et Matr.*, p. 482 in nota.
[7] *Collect. de C. de P. F.*, No. 1765.

The pastor's method, as given above, for obviating the selection of Protestants as the official witnesses at a Catholic marriage seems to be quite in conformity with the law. It may safely be asserted that the Catholics present need not be told that they are to act as the official witnesses, or that their names are to be entered on the marriage records as witnesses. It is enough that they are actually present and can from personal knowledge testify, if called upon, that such a marriage was contracted. A decision of the S. Congregation of the Propaganda, 2 July, 1827,[8] is to the point. The case submitted to the Congregation deals with a marriage in China where the *Tametsi* was in force, absolutely requiring two witnesses for the validity of a marriage just as does the *Ne temere*. As the parties had not been able to secure the assistance of a priest they were entitled to contract marriage before two witnesses, even as nowadays may be done according to the *Ne temere* in like circumstances. There were present relatives and friends to witness the marriage, but no one had been asked to act as an official witness. The Vicar Apostolic asks whether such a marriage is valid as long as there were present people who could testify to the fact of the marriage. The S. Congregation answered that the marriage was valid. *Formal* witnesses are therefore not necessary. As the *Ne temere* has not changed the former law regarding the qualifications, etc. of witnesses, formal witnesses are not necessary even under the *Ne temere*.

FR. STANISLAUS, O.F.M.

THE CONFESSIONS OF NUNS OUTSIDE THEIR CONVENT.

Qu. I suppose it is certain, and in accord with the new regulations, that nuns and sisters, when travelling, may go to confession in any church in which confessions are being heard, even though the priest may not have been designated to hear the confessions of religious.

1. May such Sisters, outside the regular times for confession, go to any church? and may any priest be called? or must it be a priest designated for Sisters' confessions, if such a one is attached to the church in question?

[8] *Collect. S. C. de Prop. Fide*, No. 794.

2. May Sisters who are not travelling, but who are living at home and have a regular confessor, go to confession in any church, to any priest who is hearing confessions? and may this be done without the knowledge of the superior of the convent?

3. May such Sisters arrange by telephone or otherwise, without the superior's knowledge, to go to confession in a church at any time and to any priest, even to one not designated for hearing Sisters' confessions?

It is understood in all the above cases that the priest does not hear the confessions of the Sisters in their own chapel, but in a parish church.

M. L.

Resp. The "Normae" published by the S. Congregation of Bishops and Regulars in 1901 for the guidance of Religious Institutes of Simple Vows, make it quite clear that Sisters confessing outside their convent, in a public church, are at liberty to choose any priest approved for hearing confessions, even though he may not have been designated to hear the confessions of religious. ("Normae", art. 149.)

1. Religious are therefore, according to the tenor of their privilege, free to go to any approved confessor, without discriminating between those who, being attached to a church, may or may not be specially approved for hearing the confessions of religious.

2. This rule applies to any religious who is out of her convent for the time being. Hence Sisters, even when they are not travelling, may, in case they happen to be outside the convent by leave of their superior, make their confession to any priest who is hearing confessions in any church; and they need not inform their superior that they confessed.

Cardinal Gennari in his *Casus Conscientiae* answers the question as follows: "A religious who is by permission of her superior outside her convent, is at liberty to confess in any public church without the express permission of her superior or without being obliged to inform her afterward. In such a case neither the consent nor the opinion of the superior is required, since the principle 'utitur suo jure' applies to liberty of conscience without restriction." (*Théologie Morale,* Qu. 639, edit. Boudinhon.)

3. Since then the religious may confess to any priest outside the convent, without informing her superior, it follows,

as part of this liberty, that she may arrange for such an act, either by telephone or in any other way that is *convenient and legitimate*. This liberty does not of course involve any right to violate the ordinary rules of the community life; and it is always supposed that a Sister leaves her convent or makes use of the telephone or other outside communication with the superior's permission.

It is clear that the privilege accorded to the necessities of the individual conscience is not to become an excuse for relaxing conventual discipline, or for affording opportunities to a religious of going out, or of indulging in sentimentalities of scrupulosity. Each community is assumed to have its own regular confessor; there is also an extraordinary confessor who comes at stated times or whenever he may be called on for the purpose of satisfying the need of some individual soul. By way of exception to this rule which answers the average needs of a religious community, there are a number of opportunities for obtaining extraordinary confessors. A nun may go out to confess, or call for a special confessor, according to the needs of her conscience. It would not, however, be in harmony with the spirit of the religious life, but rather would lead to abuses, and destroy the very order which is the essential element of the *vita regularis* of religious communities, to make this privilege the rule for certain individuals.

Hence a priest may refuse to hear the confession of a religious who, either in leaving her convent without proper authorization, or in making her calls upon an extraordinary confessor, follows only the rule of her own humor. He is even obliged, in conscience, under certain conditions, to refer the applicant to the rule of her religious life which bids her make her confession to the regularly appointed and approved confessor of the community.

The Decree "Quemadmodum" which deals with this matter is sufficiently explicit, and the S. C. of Bishops and Regulars has moreover definitely decided the point: "Quoties ut propriae conscientiae consulant, ad id subditi adigantur." The term "adigantur" implies that the individual claiming the right of an extraordinary confessor outside the regular intervals provided for by the rule of the institute, is moved by

a sense of real necessity. Hence the S. Congregation, answering a doubt on the subject under date of 1 February, 1892, n. 4, addresses the Ordinary of the diocese as follows:

Moneat Ordinarius moniales et sorores, dispositionem articuli IV Decreti *Quemadmodum* exceptionem tantum legi communi constituere pro casibus dumtaxat verae et absolutae necessitatis, quoties ad id adigantur, firmo remanente quod a Concilio Tridentino et a Constitutione Benedicti XIV *Pastoralis curae* praescriptum habetur.

The same document also states:

Confessarii adjuncti, si quando cognoscunt non esse probabilem causam ad ipsos recurrendi, tenentur in conscientia ad declinandam confessionum sororum auditionem.

And further:

Si quaedam constanter ad aliquem e confessariis adjunctis recurrant, Episcopus debet intervenire, ut salva sit sancita Bulla *Pastoralis* maxima: Generaliter statutum esse dignoscatur, ut pro singulis monialium monasteriis unus dumtaxat confessarius deputetur.

A UNIFORM PLAN OF THEOLOGICAL STUDIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In regard to the article on "Suggestions toward a Uniform Plan of Studies in the Department of Theology for Seminaries in the United States", I venture to submit as the result of fourteen years of teaching Dogma in St. Francis Seminary and ten years of experience in pastoral work, the following observations.

Elimination of useless matter in our text-books of Theology and coördination of studies in Theology as a means to supply priests for efficient work in the ministry of the Church in the United States, seems to be the point in Dr. Heuser's paper published in the September number of THE ECCLESIASTICAL REVIEW. "There is surely something that makes the clerical education of old inadequate to the needs of to-day" (p. 267). If one appeals to European countries one must remember, there is a great difference between religious propaganda here and there. I add, however, it is carried on even in this country on international methods.

Practical priests are those who grasp the situation and efficiently meet it. The seminaries are to furnish such priests. One of the means, I will say a principal one, is the text-book and coördinated study of Theology in our seminaries. There are other defects. But let us not carp too much. Our seminary managements have reformed and improved considerably since the days of the pioneer institutions. Their growth is healthier, if gradual; their adaptation hardier, if thoughtful. Omitting "supervacanea" in text-books of Theology and coordinating studies in seminaries engage us at present. Will that really qualify clerics for more efficient work in the care of souls?

There are three concurrent factors in the education of candidates for the priesthood: the teacher, the student, the text-book. They do not work on lines that meet in the end: they act as a unit from the start. Failure in result might be attributed to either one singly while in operation, or to the three combined. Of course, Dr. Heuser points to teacher and student when he refers to defects in the text-book and to lack of arranged course of study of Theology. Both teacher and student are to be helped to more fruitful work by revised text-book and coördinated study. Would elimination and coordination entirely clear the way to the end? The suggestions here given in answer will, I hope, be received as they are offered—with no ill will.

1. Besides theoretic knowledge of a superior kind in his specific branch, the teacher of Theology should have a practical knowledge of pastoral work. Not merely do duty, but live through the responsibility of care of souls—financially and spiritually. Otherwise his consciousness of the difficulties that will confront the future priest will come of the book and hearsay. At what time he should gain this practical experience and whether it should be given at intervals, is of course hard to determine. With regard to the teacher of Moral Theology practical knowledge was always desired. Thus qualified for teaching in a seminary, he will with discretion emphasize the important subjects and act in conjunction with teachers of other branches in which the same subjects occur for study. The difference and agreement of those subjects in various branches as well as their varied

bearing in practical life should be impressed on the student. Leave specializing to the seminar. In the reformed plan of studies for seminaries in Italy the professor is not allowed to dwell unduly on one part at the expense of the other parts of theological science. I am fully aware of the difficulty of introducing a "uniform plan of studies," allowing for the different temperaments and qualification of even professors of theology.

2. The student of theology is not to be compared with crude material. He should be moulded in college. If he is not prepared for the seminary, that fact puts him and the teacher at a disadvantage. Here again the reformed plan for seminaries in Italy admirably provides for specific training of candidates for Theology. They need a discipline of mind and soul—"two wings," St. Francis of Sales calls them—distinct from that necessary for secular professions. Somehow this idea is gaining foothold but too slowly in the United States. The obstacle to preparatory seminaries is not so much financial difficulty in maintaining them as a tendency of secular colleges to dispense with them. The student of Theology cannot be supposed, on entering the seminary, to have a good knowledge of social and religious conditions. Though a child of the people he does not yet know what to promote, what to combat in the age in which he lives. "Discipulus jurabit in verba magistri.'" Neither is he conscious of the pressure of live problems on study and discipline in the seminary. However as he lives and studies in a healthy atmosphere he will come upon the world provided with discretionary powers to labor profitably in the ministry.

There are students slow and students quick of perception. We cannot separate them by a "Seminarium Rusticum" and "Seminarium Urbanum." Elimination of the superfluous in text-books of Theology, however, will save them labor, and coördination of studies will spare them useless repetition. Let not theological science be made practical only; that would make clerical culture dull and end in "failure to produce efficiency" (p. 268); it would neglect "sound traditional doctrine."

When finally the cleric is presented for ordination, his bishop, besides the answer to: "Scisne illum dignum esse?"

should know where to place him for his first experiences. The reform plan for seminaries in Italy makes special provision in this regard,—a sort of probation. With us the testimonial and information of the seminary faculty should be weighed in the appointment; it will give zest to the student and courage to the teachers.

3. The expurgated text-book and coördinated subject-matter of study in various branches of a theological course are really the main point at issue. They would certainly facilitate the work of teacher and student. Here we candidly admit a fault in the curriculum of seminaries that should be corrected.

Who will compile such text-books? When can the uniform plan be introduced into our seminaries? Both book and plan are naturally of slow growth. Some beginning must however be made. A text-book is very important and should not be changed, except for very urgent reasons. The student should remember, cherish, and consult it later in life. Handling and expounding it, the professor discovers its merits and defects. There are those who deprecate the need of a text-book, as they are of the opinion that the teacher of a theological branch of study should be allowed to prepare his own text-book. That would needlessly multiply text-books and generally leave the student in a quandary. Is there actually so much superfluous matter in recent text-books of Theology? There are faulty quotations, mistakes reprinted from time immemorial, redundant elucubration, in some instances, of obsolete views and of past controversies; a stock-in-trade of certain Scriptural and patristic unverified texts; *argumenta congruentiae* that do not persuade modern minds. But if we compare modern text-books with those of twenty-five years ago we shall find many of those defects eliminated. Perrone, Satolli, Gury, Ballerini, and others should have been replaced long since. The one-time "I read my Theology" is long since out of date. Owing to a wrong interpretation of "Return to Scholasticism," over twenty-five years ago, the *Summa* and the *Homo Apostolicus, Natalis Alexander* and compendiums of ancient hermeneutics were made text-books. The new plan of theological studies for Seminaries in Italy will be helpful even in this country with respect to text-books.

There is no text-book of any branch of Theology written for all times. Text-books of Dogma, Moral, Scripture, Canon Law, and Church History should certainly transmit traditional doctrine; in method however they should fit it for the mind of the student who is to preach and exemplify it to children of our century.

The young priest will have much to learn after leaving the seminary, albeit he perused the best of text-books and enjoyed competent teaching during his seminary course. He will find that knowledge and piety are profitably wielded by prudence and tact in the exercise of zeal.

If we have such text-books, there would appear to be no obstacle to a coördination of studies in the seminaries of this country. Joint action is necessary however. With the approval and encouragement of the Hierarchy a uniform plan of study and discipline should be introduced in our seminaries. It would greatly help in forming a clergy one in spirit and action, though they minister to people differing in nationality and custom.

The solution of the labor-saving problem in the training of future priests does not necessarily end in superficial sacred science nor in shallow spirituality. It were well however to guard against such results. The cleric can at no time slacken his hold on the historic chain of sacred science, but the professional layman may keep his eye entirely on present issues of secular science. In this he has the advantage. The suggestions, then, of Dr. Heuser are definite, strong, and workable. If some pastors will lend their advice to the committee to be appointed to bracket the superfluous in our current text-books of Theology and to coördinate studies in our seminaries, the fruit will likely be such as desired.

Jefferson City, Missouri.

JOS. SELINGER.

BAPTISM IN CASES OF DIFFICULT PARTURITION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the very helpful article on " Baptism ", by the Rev. W. H. Fanning in the *Catholic Encyclopedia*, I find on pages 270 and 271 a paragraph dealing with cases of difficult parturition. This paragraph should be printed on a leaflet and distri-

buted among our faithful, especially our doctors and nurses. In this paragraph occur the following lines: "In case of the death of the mother, the foetus is to be immediately extracted and baptized, should there be any life in it. Infants have been taken alive from the womb, even forty-eight hours after the mother's death (*Dub. Rev.*, No. 87) . . . . After the Cæsarean incision has been performed, the foetus may be conditionally baptized before extraction is possible; if the sacrament is administered after its removal from the womb, the Baptism is to be absolute, provided it is certain that life remains. If after extraction it is doubtful whether it be still alive, it is to be baptized under the condition "if thou art alive". Physicians, mothers, and midwives ought to be reminded of the grave obligation of administering Baptism under these circumstances. (Coppens, lect. VI.) It is to be borne in mind that according to the prevailing opinion among the learned the foetus is animated by a human soul from the very beginning of its conception. (O'Kane, III. 18.) In cases of parturition where the issue is a mass that is not certainly animated by human life, it is to be baptized conditionally "if thou art a man".

This doctrine suggests several questions: Do our physicians, mothers, and midwives know the grave obligation of securing baptism in these cases? Do we priests sufficiently keep before their minds the remembrance of this grave obligation?

D. P. DUFFY.

BURIAL IN A NON-CATHOLIC CEMETERY.

Qu. Would you kindly give me the exact sense of the following clause, found in Decree No. 318 of the Third Plenary Council of Baltimore: "vel etiam de istis Catholicis qui pariter ante legem latam (1853) proprium fundum (in alieno coemeterio) habuerunt, vel certe sine ulla fraude post legem acquisierunt"?

Would you consider the lot acquired without fraud if a Catholic man inherits it from his Protestant father, or a Catholic woman from her Protestant husband?

Suppose the Protestant father or the Protestant husband were still living, and retained possession of the lot, but reserved a portion of it for the burial of the Catholic son or Catholic wife, would you consider that "holding their own lot" in the sense of the Decree?

M. L.

Resp. The object of the legislation referred to is to avoid wounding the sensibilities of converts to the faith, by ruthlessly disregarding that mark of kinship which gathers the members of one family in the same burial ground; also to prevent the harsh judgments and bitter feelings arising against the Catholic religion among those who see their closest relatives torn away from them even in death. This motive is plainly stated in Decree 317 of the chapter containing the above mentioned clause: "Durum ipsis videtur post mortem ecclesiastico ritu funeris omnino privari, nisi sepulturam sibi elegerint ab ea consanguineorum et affinium sejunctam . . . ad haec igitur mala praecavenda" etc.

It follows that this relationship of consanguinity or even of affinity suffices to establish a claim for burial in a family vault or common grave, though the latter be in a non-Catholic cemetery, provided the relationship as well as the *bona fide* possession of the cemetery ground is sufficiently established. Now a Catholic son who inherits a grave from his non-Catholic father, or a Catholic wife who inherits her husband's right to a grave, must be considered as rightful possessor of that inheritance under the law. Hence whether the testator is still alive or not, the inheritance of the grave is equivalent to a *bona fide* possession acquired without fraud; and therefore entitles the Catholic party to the blessing of the grave and to Catholic funeral rites in a non-Catholic cemetery.

THE JUBILEE ALMS.

Qu. In order to gain the Jubilee indulgence, an alms must be given "according to one's means". In order to gain it several times, it is necessary to repeat the prescribed exercises several times. Does this mean that alms according to one's means must be given several times? Would it be sufficient to give alms according to one's means the first time, and a nominal sum each time afterward? Or could a person divide the amount of alms he is able to contribute, and give an equal portion of it each time he makes the Jubilee?

Resp. The alms requisite for gaining the Jubilee indulgence consists of the dispensing in charity of a sum of money proportionate to one's income and expenses for suitable life

maintenance. This almsgiving bears no relation to the number of times a person wishes to gain the Jubilee indulgence, but to his or her station in life and ability to set aside for charity a certain proportion of income or possession. Thus, to take a concrete example, if a person has at his disposal an annual income of one thousand dollars, with expenses aggregating, all told, nine hundred dollars, leaving him one hundred dollars for recreation and the various unforeseen calls of charity, etc., he may be able according to his present means to spend in Jubilee alms five or six dollars. Having disbursed this amount, he has exhausted the means at his present disposal for charity. He is surely not to be prevented from gaining the Jubilee a second or third time, because he lacks further means from which to dispense alms as prescribed.

It follows that a person who once and for all has given in charity, for the purpose of gaining the Jubilee indulgence, all he can afford to give, would not be required to give more than a nominal sum in alms on the occasion of a second or subsequent performance of the works for the Jubilee. Or, if he proposes to gain the Jubilee indulgence several times and in so doing apportions the full amount he is able to give, he would do equally well. Either mode satisfies the obligation, if one has the intention of fulfilling the prescriptions of the Jubilee.

ONE CONFESSION AND COMMUNION FOR THE JUBILEE AND THE FORTY HOURS' INDULGENCES.

Qu. Some time ago there arose here among a party of priests a dispute as to the requisites of the Jubilee indulgence. Some of the people living in the country find it difficult to come repeatedly a long distance to the parish church to make the several visits required for gaining the Jubilee indulgence this year. As they are all accustomed to attend the Forty Hours' Devotion, once a year, they could probably be induced to make then also the extra six visits to the church required to gain the Jubilee indulgence. Would the one Confession and Communion suffice for both the Jubilee and the Forty Hours?

Resp. The question was answered exhaustively in THE ECCLESIASTICAL REVIEW (Vol. XXV, p. 71). Persons who

go to Confession and Communion with the explicit intention of satisfying the requirements of the Jubilee, may at the same time avail themselves of the privileges and indulgences attached to the devotion of the Forty Hours without repeating the Confession. For although the general rule demands that the Confession and Communion for the Jubilee be distinct from the usual Confession and Communion for gaining other indulgences, the intention of satisfying the obligation of the Jubilee prescription in the first place, disposes a person for the gaining of additional indulgences, like the Forty Hours. The *Decreta Authentica S. C. Indulg.*, 15 December, 1841, (n. 296) leaves no doubt of the correctness of this interpretation, in regard to Communion, as appears from a decision in answer to the question:

Utrum lucrari possit indulgentia plenaria a fidelibus, sacra communione peracta, eodemque tempore per ipsam unicam communionem praecepto paschali satisfiere? Et rursum: an idem dicendum sit de indulgentia Jubilaei?

S. Congregatio, auditis Consultorum votis die 15 Dec., 1841, declaravit, respondendum esse: *Affirmative* quoad primam partem, quemadmodum responsum fuit Episcopo Monasteriensi die 19 Martii currentis anni relate ad acquisitionem indulgentiae plenariae papali benedictioni adnexae, quae in Paschate Resurrectionis impertitur, una eademque Communione tantum in paschalis praecepti adimplementum peracta. Quoad secundam partem similiter affirmative, nisi aliter constet ex Bulla indictionis Jubilaei.

The same rule applies to Confession when made with the intention of gaining the Jubilee.

COMMUNION IMMEDIATELY AFTER CONSECRATION.

Qu. The number of communicants is so large in the congregation here and the Masses follow each other in such close succession that it is commonly impossible to make the announcements and give even a brief instruction at the earlier Masses. For this reason the custom has been introduced of another priest beginning to distribute Holy Communion soon after the consecration, leaving the celebrant to continue the Holy Sacrifice. And in order to do this without interrupting him by opening the tabernacle door, the priest gives Communion from the ciborium consecrated at that Mass. It is to be remarked that the consecrated particles in the ciborium in the taber-

nacle will be distributed at a later Mass the same day. Is it permitted to give Holy Communion with particles consecrated at a Mass before the celebrant has himself communicated and thus completed his sacrifice? Some maintain that after the particles have been consecrated they can be given out at any time.

A solution of this question will greatly oblige

A YOUNG PRIEST.

Resp. The proposed method has been censured by the Sacred Congregation of Rites: "Valetne sustineri usus aliquarum ecclesiarum, in quibus, ratione concursus ingentis populi, cum non sufficerit multitudini pro sacra Communione quantitas hostiarum, jam subsequente alia missa, statim a consecratione reassumitur distributio communionis? — Resp.: Abusum esse interdicendum." [1]

The reason for this decision is manifestly in the fact that the distribution of Holy Communion in church is a ritual complement of the Holy Sacrifice. As all that precedes Consecration is part of that ritual act, so is all that follows, down to what is properly called Communion. To ignore this order and completeness of the ritual (save in a case of necessity) would be equivalent to declaring the rites and prayers which follow the Consecration to be without special significance or purpose. The very word Communion means participation in the priest's complete offering, and there would be no reason for continuing the Mass at all after the Consecration, if, in order to save time or meet some other emergency, the priest might terminate the act for some by immediately consuming the Sacred Species, on the ground that the particles may be distributed at any time after they have been consecrated.

[1] S. R. C., 11 May, 1878, n. 3448, ad. 7.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

I. Text. Students of the New Testament will be gladdened by the news that the great work of Hermann von Soden is at last completed.[1] The colossal undertaking has engaged the attention of forty-four specialists throughout the past sixteen years. They started where Gregory left off his most scientific work. Eighteen years of painstaking textual criticism were devoted by him to the gathering of the mass of information published in the Prolegomena to the last edition of Tischendorf's New Testament.[2] The pity is that the earlier scientific work done by Gregory as a text-critic fits in so ill with the later unscientific vagaries of his output as a higher critic.[3]

Von Soden's fellow workers systematically covered the ground of Gregory's textual studies and spread their investigations much farther afield. A special text of the New Testament was printed very much of a sort with that which the Benedictine students of the Vulgate MSS. now use. Between the lines or in brackets, all important variants were noted; the page to the right was blank save that it was properly lined for tabulation of new variants and old. In this wise the epigraphist could quickly judge whether or not a MS. represented the *textus receptus*; and if not, he was to note by arbitrary signs the variations therefrom. The use of such signs economized space and allowed the accurate alignment of variants on the right with the text on the left. A careful comparative study has been made of 165 codices of Gospels and Epistles, 1240 codices of Gospels, 244 codices of Epistles; together with the text given in the MSS. of 170 commentaries on the Gospels, 40 on the Epistles, 40 on the Apocalypse,—in

[1] *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestelt auf Grund ihrer Textgeschichte.* Von Hermann Freiherr von Soden Dr. Theol. Two parts in 4 vols. (Göttingen, 1913).

[2] *Novum Testament. Graece.* Constantinus Tischendorf. Editio octava critica major, volume iii (Leipzig: Hinrichs, 1884-1894).

[3] Cf. *Canon and Text of the New Testament.* By Casper Rene Gregory (New York: Scribner's, 1907), pp. 479-528, on the early history of the text.

all 1899 codices. The greatest care was naturally given to codices that did not present the received text, called (in the nomenclature of von Soden) K, the κοινή; such were 535 MSS. of the Gospels, 180 of Epistles and 40 of Commentary-texts. Moreover, the K codices were grouped into three families of the received text; and some fifty MSS. were scientifically collated in their entirety, so as to show the oldest and most recent of the K readings.

The first part of the work, published between the years 1902 and 1907, is in three volumes. The first volume gives the witnesses to the text; the second and third, the grouping of the MSS. Westcott-Hort had, with far less of a critical apparatus, set the pace of future textual criticism, and valuated codices not by their number and age, but by their genealogy. Von Soden does not stop with Westcott-Hort at the arrangement of MSS. in families; but, in the various families, finds types, and, in these types collates various recensions. Loosely corresponding to the Syriac, Alexandrian and Western texts of Westcott-Hort are von Soden's K (κοινή), I (Ierosolymitanus), and H (Hesychian) families. Patristic use shows that K was chiefly the text of Antioch and Constantinople; I, of Cæsarea and the rest of Palestine,—a text von Soden claims to have discovered; H, that of Alexandria and the rest of Egypt. H, the ℵ B text of Westcott-Hort, is not found to exist in various types and recensions thereof; the Egyptian text was uncompromising and held fast against encroachment by its neighbor I; very few I readings and fewer still K readings obtained in the Hesychian text. On the contrary, K and I came into close contact; the I readings crept into the κοινή text; K readings into the text of Palestine. The result was many types of both I and K, together with many recensions of these various types.

Von Soden deems the three families of New Testament text were in existence by ± 300 A. D. He has critically worked back to the fact whereto St. Jerome bears witness,—to wit, that in Egypt the text of Hesychius was used, in Palestine that of Eusebius, in Syria that of Lucian. Secondly his work will serve as a corrective to the lack of esteem, rather the contempt, that the Westcott-Hort theory has at times occasioned in regard to the Syrian readings. The *textus receptus* has

able defenders such as Burgon,[4] and Scrivener.[5] Again, von Soden reinstates the Western family, headed by Codex Bezae (D) and most authentically represented by the Old Latin and Old Syriac versions, particularly by k (Codex Bobiensis) and Syr-Sin.; and links this respectable family with the text used by Justin. Kenyon, though favorable to the neutral text of WH, wrote four years ago: "It must be admitted that individual readings of the δ class (the Western text) deserve more respectful consideration than heretofore."[6] And in his *Handbook to the textual criticism of the New Testament*,[7] p. 362, he admits that the Western text has preserved something of the original of the New Testament which "is not preserved in any other form of text".

The new and fourth volume of von Soden's work is the second part,—the text itself. He shows what he thinks to be IKH, the original wherefrom have come the families of Jerusalem (I), *textus receptus* (K), and Egypt (H). The departure from the original in the Gospels he attributes to Tatian; in the Epistles, to Marcion. K he finds is most inclined to the glosses of Tatian and of Marcion; I more inclined than H. Just how the textual critics, such as Burgon, Miller, Nestle, will rate the text of von Soden by contrast with that of Westcott-Hort, is matter of conjecture. Likely enough each will form a judgment colored by the theory that he has hitherto followed. At any rate, all the toil of von Soden and his group of epigraphists will leave a lasting monument in this epoch-making attempt to reconstruct the text of the New Testament.

II. The Biblical Commission. The recent annual session of this important body comprised the same Cardinals as last year,—that is, Rampolla, Merry del Val, Vives y Tuto, Lugari, and

[4] *The traditional text of the Holy Gospels vindicated and established.* By the late John William Burgon, B.D., Dean of Chichester. Arranged, completed and edited by Edward Miller, M.A. (London: Bell, 1896); *The causes of the corruption of the traditional text of the Holy Gospels.* By Burgon. Arranged by Miller (London: Bell, 1896).

[5] *A plain introduction to the criticism of the New Testament* (4th ed., 1894).

[6] Cf. Hastings, *Dictionary of the Bible* (New York: Scribner's, 1909), s. v. *Text.*

[7] 2nd ed., London: Macmillan, 1912.

Van Rossum.[8] Decisions were reached in regard to the Acts of the Apostles and the Pastoral Epistles, and on 12 June last were approved by the Holy Father and ordered to be promulgated.[9]

1. *Acts.* Six *dubia* were answered in regard to the author time of composition, and historical worth of Acts.

(a.) The Lucan authorship of Acts is established with certainty by the tradition of the universal Church and by a twofold internal evidence,—that of the book itself and that of its relation to the third Gospel, especially that of the mutual bearing of the prologue of each work (Lk. 1 : 1-4; Acts 1 : 1-2).

The tradition of the universal Church in favor of Luke's authorship of Acts can be traced, by Patristic evidence, back to the latter part of the second century. Tertullian (A. D. 194-221, according to Sanday), St. Clement of Alexandria (A. D. 190-210), St. Irenæus (A. D. 181-189, according to Harnack) and the Muratorian Fragment (A. D. 195-205 or earlier), all assign Acts to Luke by name.

Moreover the esteem of Acts as Sacred Scripture is clear from the imitation of the canonical by the apocryphal Acts of the second century and from the authoritative use of the former by the Fathers. We cite the earliest. The witness of St. Clement of Rome (Harnack, A. D. 93-95) is undeniable In his letter to the Corinthians (18 : 1),[10] he quotes Acts 13 : 22 "I have found David, the son of Jesse, a man according to my heart". In this passage both Acts and Clement conflate Ps. 88 : 21 and I Sam. 13 : 14 in exactly the same manner. Both substitute *ἀνδρα* for *ἀνθρωπον* of Samuel and *δοῦλον* of Psalms; both take *εὑρον* from Psalms and omit *ζητήσει* of Samuel; both insert *τὸν τοῦ Ἰέσσαι*, which is found in neither of the conflated LXX passages. Such identity of selection, omission, and insertion could not have been merely haphazard. Clement is quoting Acts as Sacred Scripture. The Rev. A. J. Carlyle, Lecturer in Theology, University College, Oxford[11] is almost moved by this evidence to throw off his rationalistic tendency and to admit that Clement "has possibly been in-

[8] Cf. *Annuario Pontificio*, 1912, p. 547; 1913, p. 553.

[9] Cf. *Acta Apostolicae Sedis*, 26 June, 1913.

[10] Funk, *Patres Apostolici*, I, p. 122.

[11] *The New Testament in the Apostolic Fathers* (Oxford, 1905), p. 40.

fluenced by a recollection of Acts 13 : 22 "; but in the end falls back upon that last resort of rationalism, Q,—" some collection of Davidic or Messianic passages. It is possible that such collections of Old Testament passages may have been current in Apostolic times. Such a collection might explain the phenomena presented by the passages in Clement and in the Acts without requiring any direct dependence of the one upon the other". This source is again trumped up in the effort to explain away the fact that Clement cites Acts 20 : 36 in Cor. 2 : 1, and Acts 26 : 18 in Cor. 59 : 2.

St. Ignatius of Antioch (A. D. 110-117) uses Acts 1 : 25 in Magnes. 5 : 1 ;[12] and Acts 10 : 41 in Smyrn. 3 : 3.[13] And St. Polycarp of Smyrna (A. D. 110) gives clear proof of dependence on Acts 2 : 24,—" Whom God hath raised up, having loosed the sorrows of death " (λύσας τὰς ὠδῖνας τοῦ θανάτου). Luke is reporting in Greek the sermon Peter delivered on the first Pentecost. The sermon was most likely in Aramaic. Peter must have said " loosed the *fetters* of death ". Cf. Ps. 114 : 4, " The *fetters* of death have girded me round about ". Here *heble maweth* is in the Septuagint poorly translated ὠδῖνες θανάτου " the *sorrows* of death ". In this change of figure, the meaning of the Psalm suffers little. But " *loosing* the *sorrows* of death " is a mix-up of metaphors which St. Peter is not likely to have substituted for " *loosing* the *fetters* of death ". At any rate, the same sentence containing the same mixed metaphor could scarcely be explained as a mere coincidence in both Acts and Polycarp; one must have got the thought and words from the other. What has the rationalistic Protestant to say to this evidence? As usual he falls back on Q. Writes the Rev. P. V. M. Benecke, Fellow and Tutor of Magdalen College, Oxford :[14] " It is difficult to account for the same mistake being made wholly independently, and so it seems probable that Polycarp is dependent on Acts. But the mistake may also be due to an earlier writer followed both by the author of Acts and by Polycarp." This is evasion and not historical criticism. The decisions of the Biblical Commission aim to ward Catholic scholars off from the pitfall of such un-

[12] Funk ed., I, p. 234.

[13] Funk ed., I, p. 278.

[14] *The New Testament in the Apostolic Fathers*, p. 98.

scientific method. Other evidence from Polycarp is: Phillip. 2:1 [15] for Acts 10:42 κριτὴς ζώντων καὶ νεκρῶν,—words nowhere else in the New Testament; Phillip. 2:3 [16] for Acts 20:35; Phillip. 6:3 [17] for Acts 7:52.

(b.) The second element of the decision has to do with the unity of authorship and rejects the theories of divisive criticism of Acts. The language, style, manner of narration, unity of purpose and of doctrine conspire to prove that only Luke is the author. This decision does not touch upon the theory of a twofold recension of Acts, both by Luke. It is well known that the Western text of Acts (so far as it is evidenced by Codex Bezae, D, a fifth-century MS. now at Cambridge, and by some Old Latin MSS.) presents readings much at variance with the *textus receptus* and neutral readings. Dr. Blass [18] resurrected an old theory of Joannes Clericus, to wit, that Luke made two drafts of Acts, and the Bezan recension was the first. Nestle and Zoeckler favored this view; but it is not widely held. The Bezan Acts are too smooth to be rated a rough draft; its variants often show greater smoothness of style than the supposed second draft.

(c). Thirdly, and more in detail, the *We-sections* do not favor the divisive criticism of Acts; quite the reverse, they are historical and philological confirmation of oneness of authorship and authenticity. These *We-sections* are those parts in which the author breaks away from the third person singular and describes in the first person plural,—16:11-17; 20:5-17; 21:1-18; 27:1 to 28:16. These narratives of personal experiences in travel bear all the marks of being written by an eye-witness. They are vivid and minute in detail, exact and proportionate in matters of place, custom, and other circumstances; and can have been written only by some companion of St. Paul the traveler. This companion must have been Timothy, Silas, Titus, or Luke; there is no trace of any other who could have made with Paul any of the apostolic journeys described in the *We-sections*. But of these four, Timothy

[15] Funk ed., I, p. 298.

[16] Funk ed., loc. cit.

[17] Funk ed., p. 304.

[18] Actus Apostolorum (Leipzig, 1896), in preface; also *Neue kirchliche Zeitschrift*, 1895, p. 720.

will not do. He had gone before and "stayed for us at Troas" (Acts 20: 5-6). Silas is out of the question. He was left at Antioch (15: 4) and did not make Paul's third missionary journey. Titus is not mentioned in the book; nor is it ever attributed to him by tradition.

The philological reasons for identifying the authors of the *We-sections* and the rest of Acts are in brief these. The *We-sections* are 97 verses, or one-tenth of the whole book. They contain 67 words or phrases that are common to the rest and are for the most part characteristic of Luke. True, there are 111 words characteristic to the *We-sections* alone. But first, these words are many of them such as could be used only in a narrative of a sea-voyage or a shipwreck; secondly, the writer quite naturally puts himself more intensely into that part of Acts which narrates his own personal experience. Again, there are about 200 words common to the third Gospel and Acts and not found in any other Gospel; and of these 64 are in the *We-sections*. As to style,—for instance, sentence-structure and use of particles,—the *We-sections* conform to the rest of Acts; and all of Acts is equally near to the Gospel of Luke. Although in his *Chronologie der altchristlichen Litteratur*,[19] Harnack set Acts at not earlier than 78 A. D., in his *Apostelgeschichte*[20] he was moved by this philological argument to swing round to the opinion that Acts were written before A. D. 66.

(d). Fourthly, the seemingly abrupt ending (28: 30) does not prove that the author either wrote or intended to write a third work; and that, as a consequence, the composition of Acts may have been long after the first captivity of Paul in Rome. Rather it must be held that Luke wrote Acts toward the end of that captivity,—i. e. about A. D. 64. Ramsay[21] holds the gratuitous theory here condemned.

(e.) The fifth decision has to do with the historical worth of Acts. Luke had at hand sources worthy of all faith; used his sources accurately, honestly and faithfully; and deserves full credence as an historian. He was often in touch with the

[19] Leipzig, 1897, Vol. I, pp. 246-250, 718.

[20] Leipzig, 1908, Excursus v, p. 217.

[21] *St. Paul the Traveler*, p. 351.

leaders and founders of the Church of Palestine; he traveled and preached as St. Paul's disciple and fellow-worker. Moreover his industry and diligence were characteristic in gathering the testimony of others and noting his own experiences. Lastly, there is an undoubted and a remarkable agreement of Acts with the Epistles of Paul and with reliable historical monuments.

(f.) Sixthly, the historical worth of Acts cannot be impugned nor lessened by the fact that Luke narrates supernatural phenomena; nor by the compendious character of some of his speeches; nor by the apparent discrepancies between some of his statements and data provided by history either Biblical or profane; nor by any narrations that seem not to accord with other parts either of Acts or of the rest of Holy Writ.

2. *Pastoral Epistles.* Five *dubia* were answered, in regard to the author, integrity, and time of composition of the Pastoral Epistles of St. Paul,—i. e. those written to Timothy and Titus on the care of souls.

(a.) The Pastoral Epistles were written by St. Paul, are genuine and canonical. This fact is clear from the tradition of the Church. The witness of the earliest Fathers is exceptionally strong, in view of the brevity of these three Epistles. They are used by St. Irenæus, St. Clement of Alexandria, Tertullian (A. D. 194-221), the Epistle of the Churches of Vienne and Lyons, and Theophilus of Antioch (A. D. 181). St. Polycarp, the disciple of St. John (Phillip. iv, Harnack's edition, ii, p. 117) cites verbatim the saying of I Tim. 6: 7-10,—"The root of all evil is love of money; seeing that we brought nothing into this world neither can we carry anything out." Only heretics have had any doubts about the genuineness of the letters. Marcion and Basilides rejected them from dislike of the doctrine taught by Paul.

(b.) The compilation-theory is rejected. The Pastoral Epistles are not sub-Pauline, thrown together by patching Pauline elements (*reliquiae Paulinae*) to a non-Pauline frame. Moffat[22] distinguishes three stages of development of these letters: (1) the primitive notes from Paul's lifetime; (2) the

[22] *Encyclopedia Biblica*, s. v. Timothy.

incorporation of these notes by the author about forty years after Paul's death; (3) later glosses. Hausrath[23] finds a genuine Pauline letter to Timothy in I Tim. 1:1 ff; 1:15-18; 4:9-18.

(c.) The genuinity of the letters is not at all weakened by the various difficulties of style and language; of Gnosticism full blown at the time of writing; of the ecclesiastical hierarchy fully evolved.

(d.) It may safely be affirmed that the Pastoral Letters were written between the end of the first Roman captivity of Paul and his death. That St. Paul was twice a captive in Rome is a certain opinion. This opinion is proved by historical evidence, ecclesiastical tradition (witnessed to by Fathers of both the East and the West), and such facts as the abrupt ending of Acts, the letters written by Paul at Rome, and the allusions in II Tim. to his chains (2:9) and to the time of his death (4:6-8).

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[23] *Neutestament. Zeitgeschichte* (1895), iv, 160.

Criticisms and Notes.

THE ORIGIN AND NATURE OF LIFE. By Benjamin Moore. New York: Holt and Company. Pp. 256.

It was probably inevitable that a series such as the "Home University Library of Modern Knowledge," to which the present small volume belongs, should contain works of very unequal merit. The project of putting into interesting form and style summaries of up-to-date information adapted to the average educated reader is certainly a laudable one. It brings Mohammed to the mountain. It is a sort of bookish "University Extension" to the people. The limitations, however, of such a project are too obvious to need mention. Some of them are very patently illustrated by the small volume before us —namely, the danger of superficiality, of putting forward generalities that need much qualification in order to keep them within the bounds of truth; the "fallacia fictae universitatis"; the "supressio veri"; the "suggestio falsi", and all that brood of "doli qui latent in generalibus".

The author, Mr. Benjamin Moore, M.A., D.Sc., F.R.S., is professor of Bio-Chemistry in the University of Liverpool, and as such might be presumed to write with expert and reliable knowledge on the subject of his book, the *Origin and Nature of Life*. And so far as his description of the physical and chemical bases of life is concerned this presumption is justified. His account of the recent theories on the composite structure of the "atom" is quite up-to-date and is interestingly presented. Indeed, generally speaking, when he confines himself to the realm of facts, or to theories more or less probably implied by them, his statements will be generally admitted or at least accepted as plausible. Occasionally, however, he allows his "scientific imagination" undue liberty, in fact flings down the lines and permits it to gallop away with his reason. To cite an illustration: at page 190 we read: "Given the presence of matter and energy forms under the *proper conditions*, life must come inevitably, *just as*, given the proper conditions of energy and complexity of matter in the *fertilized ovum*, one change after another must introduce itself and give place to another, and spin along in kaleidoscopic sequence till the mature embryo appears, and this in turn must pass through the phases of growth, maturity, reproduction, decay, and death." The reviewer is responsible for the italics. Now what are those "proper conditions" under which "life must

come inevitably"? If they included some form of germinal life, the consequence alleged is correct and true. But in Professor Moore's mind they do not. They include simply inanimate matter and non-vital energy, and from this point of view the consequence is perfectly gratuitous, a mere leap of "scientific imagination" into the void, unjustified by any rational evidence. Moreover, when the author appeals to what he asserts to be a parallel case ("just as"), to the development of the fertilized ovum, we must hold him guilty of a fallacy, if not a sheer sophism, which we would not like to classify. The "conditions" are not at all the same; not even similar; they are essentially different. There is something more than "matter and energy" (non-vital) in the *fertilized* ovum, without which it would never "spin along in kaleidoscopic sequence", and that thing is life, a principle of spontaneous and "immanent" activity, which is specifically different from the chemical aggregate. Professor Moore's comparison is untrue and misleading.

Immeasurably more so however is the statement made on the page following the above: ". . . if all intelligent creatures were by some holocaust destroyed, up out of the depths in process of millions of years intelligent beings would once more emerge" (p. 191). Now this, we submit, is not simply a leap—it is a wild dash of the "scientific imagination"; mere fancy "spinning along in kaleidoscopic sequence". Not only is there utter absence of any shred of evidence for the assertion; but it states what never happened and never happens, and that simply because it never *can* happen—*a non posse ad non esse valet illatio.* The principle of causality is inviolable. You cannot get an effect without an adequate cause. And even though it should ever be proved—and the signs of the coming proof are not on the horizon—that the beginnings of life are "away down amongst the colloids", and that the procedure of life from inanimate "matter and energy" "keeps on repeating itself all the time", even "in our generation", nevertheless the procedure of *intelligent creatures* out of "the depths of the colloids" means the emanation of an effect from a source which it essentially and, in a sense, infinitely transcends—a physical and metaphysical contradiction, an absolute impossibility, an intrinsic absurdity. As was said above, so long as Professor Moore adheres to facts and the immediate inferences therefrom, in other words to the realm of physical science, he is at home and writes instructively as well as interestingly; but when he passes to the region of philosophy he loses the sense of direction and his motor gives out.

CONSUMER AND WAGE-EARNERS. The Ethics of Buying Cheap. By J. Elliot Ross, Ph.D. Devin-Adair Co., New York. 1912. Pp. x–139.

The fabled announcement by the clown in the ancient Greek theatre that what everybody is seeking for is to buy at the cheapest and sell at the dearest, has lost none of its universality through lapse of time. The lure of the bargain sale is more widespread and at the same time is growing in intensity—an exception to the logical canon that the greater the extension the less the intension (comprehension). Possibly, however, in recent times men—perhaps even women—touched by the ever-advancing and widening wave of sociality, are waking up to the consciousness that conscience will not always sanction the bargain, that buying at the cheapest is sometimes morally wrong. But when, under what conditions, is this protest of the categorical imperative really obligatory? Wage-earners, it will be universally conceded, have a right to "a fair wage for a fair day's work". Now suppose it be proved that this or that employer does not, when he morally can, respect this right, but pays his employees a wage inadequate for relatively decent living, has the consumer any obligation in conscience respecting the purchasing, or non-purchasing, of goods manufactured or sold by such an employer? The question is not to be solved off-hand. It demands careful sifting of rights and duties and of the variations therein that grow out of varying conditions, industrial and social. A critical study of this kind is embodied in the small volume before us. The ethics of rights and duties is clearly set forth, the conditions regarding wages, health, and morals, as they prevail in the actual industrial world, are adequately described, and from it all is deduced an answer to these questions: (1) Has the consumer any moral obligation in the matter? (2) What should he do? The results arrived at are as follows: (1) Assuming that employers are violating the rights of their laborers, there is a duty incumbent upon the Consuming Class to do what they can to secure these rights. (2) Experience proves that employers are violating the rights of their employees to such an extent as to create a serious social problem. (3) The individual Consumer is bound to do what he can without serious inconvenience to remedy these conditions. He can act individually, or more effectually by joining an organization (e. g. the Consumers' League), and through legislation (p. 114). The bases of these conclusions are solidly laid down, clearly and manfully presented, and the whole is given a worthy setting by the bookmaker's art. The work has merited the writer the degree of Doctor of Philosophy from the Catholic University at Washington.

BANNERTRAEGER DES KREUZES. Lebensbilder katholischer Missionaere. Von Anton Huonder, S.J. Theil I. Mit 22 Bildern. B. Herder, St. Louis und Freiburg, Brisg. 1913. Pp. 246.

Attention has been called recently to the fact that the activity in behalf of the foreign missions has made such extraordinary progress in German-speaking countries as to leave the efforts of all other nationalities behind. One understands the reason for this immediate advance, in which the zeal of the German missionary bodies is seconded by the colonization enterprises of the Vaterland, when one learns that the propaganda is supported by a number of publications under the name of *Missions-bibliothek*. These publications are not confined to periodical brochures and what is commonly styled missionary literature, but consists of the circulation of attractive popular and scientific works that have a solid permanent value. First of all there is a popular guide to Catholic missionary literature (*Fuehrer durch die deutsche kathol. Missionsliteratur*), which gives a classified survey of pertinent books and periodical literature on the subject. Next come a number of descriptive, statistical, and historical accounts of the foreign countries, their inhabitants, local conditions, etc., such as Florian Baucke's (Bringmann's) illustrated narratives of the Indian missions, Allaire's *Unter den Negern am Kongo*, translations of interesting stories of Alaskan life by the Jesuit Father William Judge, etc. Finally there are works that address themselves distinctly to the clergy, giving directions how to propagate and emphasize the work of the foreign missions in the pulpit and through local organizations. In this latter work no one has done more efficient service to the foreign missions than Father Anton Huonder, S.J. His *Mission auf der Kanzel und im Verein, Der Einheimische Klerus in den Heidenlaendern*, and the *Bannertraeger des Kreuzes* make most interesting reading. Without being apologetic or attempting to confine the successes of the foreign mission work to any special class of representative men, he seeks to bring out the cosmopolitan and apostolic character of the missionary vocation which knows no classing of the generous spirit of self-sacrifice for the purpose of winning souls to Christ. Thus in this volume *Die Bannertraeger* he relates the magnificent sacrifices as a Siberian exile of the secular priest Gormadski, of the Dominican Friar Fernandez de Capillas who spent himself in China, of the Capuchin Thirty who evangelized Chili in South America, of Bishop Hamer, a modern martyr of Mongolia, of P. Jacob Tsiu, the first priest of Korea, of the two Carmelite missionaries, P. Dionysius and Brother Redemptus, of

the two Sioux apostles, the Jesuit De Smedt and Marty the Benedictine, and of Bl. Peter Chanel, first Jesuit martyr of Oceania.

These stories are told in simple but convincing language, sure to generate that attraction toward the work of the missions which has given to the world not only great martyrs, but likewise heroes of generous charity, who by their alms and prayers have made the work of the missions in foreign lands possible and successful.

AN AVERAGE MAN. By Robert Hugh Benson. New York: P. J. Kenedy and Sons. 1913. Pp. 374.

Few writers of note make such surprising leaps in the choice of topic and scene as does Mgr. Benson. That he can maintain a high standard in divers fields and with a great variety of action is clearly shown in his two most recent novels *Come Rack! Come Rope!* and *An Average Man*, the one before us. We might add *Lord of the World*, if we could admire it as we do the others, alike for their aim, their fine workmanship, and the fascination of a realism which loses nothing of its truth by being bent to serve a spiritual purpose.

In this new volume the author brings before us as chief figures of his play a Capuchin Friar who preaches in St. Francis's Church, London; an irreproachable Anglican rector; an awkward Anglican curate, who is a failure and becomes a Catholic; a London physician with a sufficient practice, the head of whose family is his wife, and whose son becomes the "average man" of the story. Around the latter are grouped other average men and women of different types, in orderly and disorderly fashion. The sudden accession of wealth by inheritance takes the youth out of the ranks of British commercial clerks into the society of the gentry, with a fine house in the country and an ambitious mother to manage it. Through the change of position the youth, who had been before attracted to the Catholic Church, loses his finer sense and nobler aspirations, and gives himself to the pursuit of what he deems his social responsibilities.

The secret charm of the story lies in the subtle analysis and vivid portrayal of the characteristics of self-deception which accompany the progress of the "average man" under the influence of changing fortunes and personal influences, and the emotions these produce; the "average man" is shown to possess wondrous powers in shifting his attitude without exposing the sordidness of his motives, whilst he assumes that they are honorable and conscientious. The reluctance to make real sacrifices on the one hand by those who are weak and worldly-minded, and the unconscious and unrecognized sacrifices made by those whom the world often looks upon as failures, are the two contrasting elements that impress them-

selves on the reader as containing the moral of the story. The work shows a marvelous insight into human nature, and proves that our author, whilst he appears preferably to live now in the historic past, and now in a mystic world of the future, is still keenly observant of what transpires in the streets and the heart of London's complex commonwealth.

THE OREGON CATHOLIC HYMNAL. Edited by Frederick W. Goodrich. Portland (Oregon) and New York. 1912.

This interesting hymnal is issued in two forms: harmonized ($0.80) and with tunes only ($0.50). It contains 131 hymns (7 of which are Latin, including the O Salutaris and Tantum Ergo). The elegant engraving and clear, heavy paper, combine to form an attractive volume for congregational use. The editor has gathered his music "from many sources, many countries and ages" with a view to presenting tunes feasible for congregational singing and also for choir-singing in four-part harmony. The tunes are freely taken from Protestant as well as from Catholic sources. We question the desirability, however, of having the O Salutaris set to "Old Hundredth", because of the prominently Protestant flavor of the association (three other settings are also given). "The hymns being intended for the use of Catholic people, it has been thought well to limit the selection of words to the works of Catholic writers, and in the case of Latin originals, endeavor has been made to obtain the best translations possible." The translations are not limited to those from Catholic pens. The felicitous Anglican translator, Dr. John Mason Neale, has been called upon frequently in this connexion, although many Catholic versions (especially those of Father Caswall) have also been used.

The volume is furnished with a good index of first lines, authors, composers, but is occasionally vague in ascription. The Adeste Fideles (traced back only to 1750) is "ascribed to St. Bonaventure, 1221-1274". "Angels we have heard on high" is simply called a "French Carol". Dom Ould describes it as a tr. by Bp. Chadwick from *Les anges dans nos campagnes*. The Pange Lingua is not credited to St. Thomas, but simply "from the Latin". Sacris Solemniis is not credited to St. Thomas, nor is the Ecce Panis Angelorum. "To Jesus' Heart all burning", although a translation from the German, is apparently ascribed to the Latin. All these matters are of slight importance in view of the general evidence of good care taken to make the index informing and accurate. Caswall's translation of the Stabat Mater is poor for musical use, as its rhythm varies. No. 53 closes by rhyming "high" with

"aye" (meaning "ever"). The "Holy God we praise Thy name" has one error ("singing" for "raising" in stanza 2).

H. T. H.

THE LARGER ASPECTS OF SOCIALISM. By William English Walling. The Macmillan Co., New York. 1913. Pp. 427.

If any reader of this REVIEW still clings to the opinion that the essence of Socialism is State-Collective ownership of productive capital, he may and should be divorced from that idea by Mr. Walling's former volume, *Socialism as It is*, which was published last year (Macmillan Co.) and reviewed at the time in these pages. As the subtitle of that work suggests, "A Survey of the World-Wide Revolutionary Movement," Socialism is essentially a movement aiming at tearing down completely the present industrial and political order and establishing on its ruins an entirely new civilization. Collective ownership is simply one, though an essential, feature of the vast movement itself.

Socialism, as Liebknecht held, means to include "all the life, all the feelings and thoughts of man", or, as Anton Menger says, "the Socialist movement is not confined to the propagation of an economic theory, but "the whole domain of mental life must be filled with the Socialist spirit, philosophy, law, morals, art, and literature". Jaurés insists that "all the great human forces, labor, thought, science, art, even religion and humanity's conquest of the universe, wait on Socialism for regeneration and further development"; while Wells seeks to drive home the idea that "Socialism is a moral and intellectual process . . . only secondarily and incidentally does it sway the world of politics".

In his former book Mr. Walling confined himself to discussing the economic and political features of the Socialist movement; in the present work he treats of its larger aspects, its intellectual and spiritual side. The work is therefore essentially a Philosophy of Socialism, though as regards the conclusions arrived at it is likewise "The Sociology of Socialism". As in the former book so here Mr. Walling claims to record the opinions of Socialists and not his own individual views. However, in both volumes his personal convictions and sympathies are in perfect agreement with those opinions. Indeed, we doubt whether the Socialist movement has a stronger pleader for its cause than just Mr. Walling. And so when we recommend the present work, as we did its predecessor, to students who want to know the latest and the best (the worst?) that Socialism has to say for itself, it is with the strongest opposition against very much, if not most, of what is said, and especially

of what is said in justification and promotion of the revolutionary movement. The more so indeed that so much of it all, whether it be the individual views of the author, or only the reflected views of other authorities, is not only false and illogical, but subversive of the whole social order and consequently of the eternal foundations, the principles of morality and justice. These are very grave charges to make against so obviously a cultured man as the author of the book before us. But they are none the less true, as we think a reflective reading of this book will convince the unbiased reader. It would take a volume larger than Mr. Walling's to substantiate the indictment just made. A few passages, however, will suffice to prove their justice.

The philosophy of Socialism, Mr. Walling never tires of repeating, is pragmatism—the theory that truth is what works, what subserves life; and life means here the purely temporal if not exclusively material existence. Moral and esthetic values are not denied; but they are values, and have genuine worth, only inasmuch as they contribute to present comfortable living. As to a life beyond the present, that is either explicitly ignored or denied. "Immortality, in the light of pragmatism," says Mr. Walling, "could only mean spiritual death, and the longing for immortality can only come from the dead or the dying part of ourselves. To preserve a human being as he is [what a *suppresio veri* and *suggestio falsi* is there not here? The book superabounds in this kind of sophistry] would be to destroy all the meaning he ever had. Nor can any individual wholly intelligent and alive and who knows what we know to-day [was there ever such arrogant egoism?] desire 'personal immortality', any more than he could desire the present age to continue forever" (p. 251).

As regards "the concept of God", the author's attitude is that of utter indifference. "The Socialist and pragmatist," he says, "can be neither an atheist nor an agnostic. As he does not admit the importance or human interest in the question, Is there or is there not a God? he neither agrees with the atheist in taking the negative of this proposition nor with the agnostic in considering that the affirmative has as much chance of being right as the negative" (p. 252). After this profession of faith or of unfaith, Mr. Walling proceeds to deliver himself of some expressions partly patronizing, partly belittling, the intelligence of those who still recognize the existence of their Creator.

The relation of Socialism toward the Christian religion is such a threadworn subject that it need not be rehearsed here; but we may make room for a brief summary of Mr. Walling's views on the subject. He says: "We may slightly paraphrase Bebel's statement

above given [in which the late German Socialist leader asserts that the future State will not "rob the people of their faith", but "religious organization will gradually disappear and the churches with them" (p. 391)] and say that the majority of Socialists are firmly convinced that Socialism and modern science must finally lead to a state of society where there will be no room whatever for religion in any form. Bebel is certainly correct when he denies that the Socialists will make any violent onslaught on religion, even in its crudest form, as long as it remains as it does in some Protestant churches practically a matter of the individual conscience and not an organized doctrine. [In other Churches, what?] But he equally represents the views of the overwhelming majority of Socialists in all countries where Socialism has become an important factor in society, when he expresses the belief that all that we know by the name of religion is likely to disappear *without any violent attack, and when he works to hasten that day*" (p. 391. The author's italics). This will suffice to suggest Mr. Walling's opinion on the present topic. From such principles his conclusions regarding education, morality, and other allied subjects with which he deals may easily be inferred.

One more illustration of the Socialist (including Mr. Walling's) philosophy. In the opening paragraph of the first chapter he says: "Until the period of modern science and industry it was held that 'man' was the purpose of the universe . . . Just as [notice the parallelism!] it had formerly been believed that the sun revolved around our earth, so it was then held that Nature revolved around Man. Then came the beginnings of modern science and industry and the theory of evolution and seemed at first to expel man from this central position . . . In the third period into which we are now entering mankind has again become the center—this time by *hypothesis*, that is because he chooses to place himself there. Man can understand the universe, it is now seen, only as it has a meaning for man, only in proportion as he can make it a part of his life and use it for his purposes. It was not created for him, but it is significant only as he can compel it to serve him; the new view is not anthropomorphic, but it is anthropocentric" (p. 2). "The new philosophy does not hold, as did the ancient and medieval anthropomorphism, that man is the center of the universe, but it regards man as the center, the starting point and the end of all the thinking and activities of man" (ib.).

We have here the primary principles of the Socialist philosophy —the universe is anthropocentric, absolutely not relatively; for this the medieval philosophy taught and still in its modern development teaches, Mr. Walling to the contrary notwithstanding. There is

no Creator; God does not exist; Man is the absolutely final purpose of the world; at least he should try to make or consider himself such; beyond him nothing. All which makes the new philosophy the oldest of all world-views devised by finite intelligence. It is the devil's philosophy; the Luciferian *non serviam; ponam in Aquilone thronum meum.* What destructive consequences must of necessity follow from such self-contradictory principles—it requires no prophetic vision to discern.

THE PRINCIPLES OF SCIENCE. A College Text-Book. By William Forbes Corley, B.D., Ph.D. Henry Holt Co., New York. 1912.

In the article which appears elsewhere in this issue on the Philosophical Department of our Seminaries, a suggestion is made favoring the presence on the program of studies of a class on synthetic science. The purpose of this study would be to imbue the student's mind with a sense of the unity of nature, that he might habitually realize the coördination of all the hierarchies of physical phenomena and thus at the same time perfect and concretely develop a comprehensive philosophical synthesis.

A book such as the one at hand might be of some service in securing this unified comprehension of the world. The author's aim is "to bridge the chasm which, at least for undergraduates, too often lies between scientific and philosophical studies; . . . to show how the inquiries of physical science lead inevitably to questions and problems which transcend the field of present-day science, that is, to questions of philosophy".

The work aims to be therefore an application and extension of logic and at the same time a gateway leading from physics to metaphysics. It deals consequently (1) with scientific method; (2) with empirical principles; (3) with basal (hence philosophical) principles. Under these headings the author suggests many things that may prove helpful to a student of philosophy. In saying this much, however, the reviewer would not at all stand sponsor for many other things set down in the book. The author, though instructor in philosophy in Columbia University, is by no means a mature philosopher. Not having been trained in *Catholic*, that is a universal system philosophy, his conspectus of truth is more or less discontinuous and fragmentary, and contains many statements that cannot be brought into accord with any consistent synthesis. Take, for instance, his conception of God. In the first place he does not appear to be quite sure of God's existence, and in the second place his conception of God as Creator is inherently contradictory. "Was there," he asks, "a Maker of the world who foresaw with

equal clearness the ends which the world now actually serves and intended them? This is indeed a doubtful [?] matter, and present-day opinion seems to lean to the negative side" (p. 170). Lest the doubt thus seemingly thrown upon the existence of God be taken too literally by the reader, the author adds as a foot-note: "This, however, is not necessarily a doubt as to the existence or agency of God, but only as to one theory about his agency, the traditional one of eternal, preëxisting design. As to this it is pertinent to inquire whether the present universe is merely the last of a series of like universes which God has constructed; for if it is his first and only attempt [!] then analogy from human construction in the way of first attempts would not lead us to attribute to him any large advance knowledge [!] of the outcome. In new situations man has to feel his way, and adjust himself to new situations as he meets them. The like may well be the case with the Creator [!] constructing a universe for the first time" (p. 171). It is difficult to characterize a philosophy into which a concept of the Creator, the Infinite, such as is here presented, can find lodgment. At any rate the illustration will show that we have done the author no injustice by the above limitations assigned to his philosophy. Similar examples moreover might be easily multiplied.

Besides this the book contains a number of misstatements of fact, that are very sadly out of place in any book, especially in a "College Text-Book". For instance: When did "the Church deny the existence of more planets than five"? (p. 20). Again, when did "Pascal become a clergyman"? (p. 15). Once more, is it true that Darwin's "theory of natural selection" is "now so generally accepted"? (p. 16). Is not natural selection rather more generally rejected?

AMERICAN SYNDICALISM. The I. W. W. By John Graham Brooks. The Macmillan Co., New York. 1913. Pp. 264.

A short time ago a small volume entitled *Syndicalism* by the well known Socialist Parliamentarian, J. Ramsay Macdonald [1] was reviewed in these pages. The booklet contains a very good survey, as well as a critical examination, of the advancing revolutionary movement in the world of labor. The chapter, however, devoted to Syndicalism in America is relatively brief. The student therefore who wishes to know more about the I. W. W. will do well to consult Mr. Brooks's recent work on the subject, the volume here introduced. The author's previous work, which made its appearance some ten years ago, is admitted to be one of the best authorities on

[1] The Open Court, Chicago.

the "Social Unrest" then and still more now prevailing in the industrial world. The present volume is devoted to just one current in the vast stream of industrial disturbance, a current turbid with revolutionism, a current that seeks to sweep to destruction the whole fabric of capitalism if not of civilization. Mr. Brooks treats of the origin of Syndicalism, its development abroad and with us; its programs and methods—the general strike, sabotage, violence, anarchism, annihilation of capitalism—as well as the constructive suggestions offered by Syndicalists. He treats of all this with full knowledge gained by personal research, objectively, dispassionately, and withal sympathetically—not indeed for the destructive methods but for the grievances and the agonies that have occasioned if not entirely caused this industrial revolutionism. Nor does he fail to point out most clearly "some duties of our own" in the matter. Foremost among these are to *understand* the movement; secondly, to sympathize with and practically endeavor to relieve the grievances from which the toiling masses are suffering. A remedy suggested is the progressive participation of labor in management; consequently frank publicity of business methods and conditions; for the old absolutist spirit, the "public-be-damned" manner of the earlier magnates of transportation is surely dying if not already dead. "The public" has come to stay as the third partner in industry.

Let us add in conclusion that as a help toward the performance of the first of these duties, the right understanding of what the industrial revolutionism really is and demands, the present volume will be found most efficient, and the more so indeed that the graceful style in which the book has been written makes the reading of it a pleasure as well as a profit.

Literary Chat.

The debate on "Socialism—Promise or Menace" inaugurated in *Everybody's Magazine* for October bids fair to be instructive and interesting. The opponents are both competent, well-informed, and capable of expressing their arguments and interpretations clearly and cogently. Mr. Hillquit defines the issues distinctly. "The dominant factors in the Socialist thought, movement, and ideal" are not simply "of a politico-economic nature". Socialism has its "ethical and spiritual implications". The Socialist philosophy involves certain definite views of right and wrong—which are sometimes at variance with accepted standards. The discussion therefore will embrace "the Socialist criticism and program", but likewise "the Socialist ideal and philosophy, as well as the bearings on morals and religion". Socialism under these three aspects—a philosophy, a movement, and an economic theory—Mr. Hillquit undertakes to defend.

Dr. John Ryan, on the other hand, no less unmistakably defines his position. (1) As a philosophy, he holds, "Socialism teaches some glimmerings of truth,

but is in the main false. As a living movement, it involves and disseminates so many and such baneful errors, social, religious, and ethical, that it is a constant menace to right principles and a right order of society. As a contemplated economico-political scheme it would bring in more and greater evils than it would abolish." And so the issues are plain—not merely economics and government, but the deepest problems of the philosophy of life, "the larger aspects of Socialism". What these larger aspects of Socialism comprise Mr. Walling's book bearing this title and being reviewed in the present number of the REVIEW clearly shows. Mr. Hillquit will show them too, and as his "authorities" are the same as those of Mr. Walling, we presume the two writers will not differ essentially.

Socialism is one, though a highly complex, solution of the Social Question. The "Single Tax" is another; simpler, too, its promoters claim; simplest indeed it all becomes in Mr. Fillebrown's *Single Tax Catechism*, which is now in its twelfth revision, in good time for 1914. It is an epitome of the author's larger volume *The A B C of Taxation*. In just fifteen small pages it tells the reader what he wants to know concerning the Single Tax, while what the theory has been doing in recent years he can learn from a small brochure of equal size, by the same author, entitled *Thirty Years of Henry George* (C. B. Fillebrown, 77 Summer St., Boston).

Father J. T. Durward's *Holy Land and Holy Writ* is an exhaustive and, without pretence to be critical, an accurate account of the sites and conditions of life in the Holy Land. The author depicts present aspects, but in an agreeable framework of Biblical history. Whilst he writes as a traveler, and therefore from the subjective standpoint, his judgments of the things which he describes are sane and without affectation. He appeals to his personal impressions, yet not without a knowledge that comes from wide reading of the literature on the subject; and throughout he varies the natural monotony of descriptive narrative with poetic references and illustrations. Although as a traveler he goes his way rather in the fashion of a tourist than of an historian, he does so reverently and mindful of the sacred associations his experiences provoke. The typography of the book is excellent, as are also the half-tone illustrations. The volume furnishes entertainment of an edifying and instructive nature, and offers a repertory of information on Bible lands; it has a topical index. (The Pilgrim Publishing Co., Baraboo, Wisconsin.)

The *Constructive Quarterly* (George Doran Co., New York), edited by Mr. Silas McBee, shows admirable editorial management. Its articles are representative, not as authoritative statements by spokesmen of the different churches, but as expressions of opinions held by thoughtful men in the different denominations. It gives trustworthy opinions presented in a dignified way by men of note who desire to see effected the union which Christ commended to His disciples as the typical mark of His followership. At the same time clear light is thrown on the beliefs of opponents, light that is apt to dissipate the false impressions and current prejudices by which religious bodies commonly emphasize their differences and assumed superiority over one another. Catholics are likely to be the gainers in this presentation, since their creed is popularly distorted by the bitterness of bigotry in its insistence upon the contrast between certain facts and Catholic ideals. Mr. McBee offers us a forum for the statement of the truth without assuming to make propaganda for our own teaching. Priests who come into contact with non-Catholics accessible to religious influence need to read such a magazine to realize what others think and feel about the most vital issues of life. Such knowledge is the essential condition of being helpful to men in search of the true faith of Christ.

Christmas is coming, with its demand for reading matter for the young. The Notre Dame Press issues two new volumes. *The Silence of Sebastian* by Anna T. Sadlier, and *Billy-Boy* by Mary T. Waggaman. The latter is an unusually attractive boys' story, free from preachiness and as wholesome as it is spirited.

P. J. Kenedy & Sons send forth *Little Pilate and other Spanish Stories* by Luis Coloma, S.J. (translated by E. M. Brookes); also *The Children's Hour of Heaven on earth* by Father Vincent McNabb, O.P.

Another book for boys and girls which may be frankly recommended as educative and entertaining is *Saints and Festivals*, a cycle of the year for young people, by Mother Mary Salome, author of *The Life of Our Lord for Little Ones* (Benziger Bros.). The storied presentation of the doings of saintly people is modern without being lacking in that spirit of reverence which is an essential requisite in such books for the young. A further installment of pleasant stories for the young comes to us in *Blind Maureen and other Stories* by Eleanor F. Kelly (Washbourne, London).

The Seventh Wave and other Soul Stories by Constance Bishop (Washbourne, London) is a sort of spiritual tapestry work, half memory, half fancy, held together by threads of mystical truths and records of earthly experiences. The ocean movement swelling to a climax by octaves is used to picture the lifting toward God, by the ascents of trial and the gradually growing consciousness of one's own dependence. Some of the stories, like *Lachryma Sancti* and the *Tower of Silence*, have a touch of extravagance, like the spiritist's dream-life; others, such as *A Child Shall Lead* and *The Professor's Awakening*, are full of studied philosophy. The undercurrent of spiritual intuition and purpose which pervades the book fascinates one to read on, and to dwell on the many beautiful reflections that flow out of the writer's soul.

With the increase of devotion to the Blessed Sacrament through the practice of daily Communion, appear new manuals like the *Blessed Sacrament Book*, collated by Father Lasance. It answers the practical demand, not in a perfunctory way such as frequently characterizes books of this sort, but by furnishing a thoughtful collection of devotional reflections and acts (Benziger Bros.).

A delightful edition of the Roman Ritual is the 1913 "Editio Typica" just published by Fr. Pustet. Unlike the pocket forms commonly used by traveling missionaries (forms which, however convenient they may be to carry about, are out of keeping with the dignity of the ceremonial when performed in the church), this Ritual is of a respectable duodecimo size, and is at the same time very portable and attractive by reason of its light weight, little bulk, and tasteful flexible cover. These advantages make the edition preferable to the cheaper and smaller manuals, at least for parochial use.

The October number of the REVIEW contains a paper on "Cephas—Peter" by Father Thomas à Kempis O'Reilly, in which, at page 495, occur the following words: "Du Cange who edited the document for Migne..." The passage implies an anachronism, anent the Paschal Chronicle, which the writer desires to correct. It should read: "Du Cange, whose edition and annotations of the document were revised by Dindorf for Migne. . . ." The correction does not affect the matter discussed.

Two neat volumes for clerics who read German come to us in Christian Kunz's *Die Tonsur und die kirchlichen Weihen* and *Die Diakonen und Priesterweihe*. They are direct appeals in behalf of love for the priestly vocation. The thoughts are well put together (Fr. Pustet & Co.). *Zu den Füssen des Meisters* is a handsome volume of devout considerations for priests by P. Anton Huonder, S.J. (B. Herder).

The Rev. Edward Flannery, of the Hartford Diocese, has written (for private distribution) an interesting pamphlet under the title of *Letters to a Layman*. They are ten lucid apologies for a certain attitude and practices of priests in America for which we are not infrequently criticized by laymen.

inasmuch as they savor of worldly methods apparently incompatible with the spirit of the Gospel and of Christ, whose representative the priest is. The headings suggestive of the contents of the letters will sufficiently indicate their purpose—Church and Money, Collection Methods, Entertainments and Fairs, Partiality to the Rich, Rich Priests, Priests and Trade, The Clergy and the Poor, The Liquor Question, Societies. It is a novel contribution to Pastoral Theology, and properly used will serve an excellent purpose.

Father Henry Schuyler's series of the "Virtues of Christ" appears to have gained a permanent place among popular manuals of ascetical instruction. The first volume has been translated into French under the title of *Le Courage du Christ*, by F. J. Bonnassieux. Two other volumes are in preparation. They are *La Charité du Christ* and *L'Obéissance du Christ*. (P. Lethielleux, Paris.)

The appearance of the third volume of Father Pesch's *Compendium Theologiae Dogmaticae* so soon after its predecessor augurs the speedy completion of the entire work; there being but one other volume to follow. The third volume embraces the tracts on the Incarnation, the Veneration of Our Lady and the Saints, Grace, and the Theological Virtues. Needless to say, these lofty themes are treated with the masterly wisdom and skill for which the author is universally known. Having previously spoken in commendation of the preceding portions of the work we need but extend like praise to the present volume (Herder, St. Louis).

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It is a far cry from the traveler slowly making his way through ancient Babylonia to the traveler who lands at the corner of Broadway and 33rd

Street today, although historical evidence goes to show that the care and comfort of travelers has kept pace with civilization.

The Romans maintained rest houses, simple dormitories; the traveler having to provide food and sleeping equipment. In the Middle Ages the only places of repose for the traveler were the abbeys and hospices of the cloistered orders. In the sixteenth and seventeenth centuries there were inns where the casual wayfarer might obtain food and a place to spread his bed. Coaching days in England made the small comfortable inn possible, but it was not until the nineteenth century—really within the last 50 years —when the man or woman who traveled might enjoy unlimited comfort, even luxury, not as an accommodation, but as a matter of right and at a minimum cost.

Forty years ago a hotel-keeper did business on the strength of his personality. He made a good fellow of himself, considered the wishes of his guests, and was hail-fellow-well-met with those who rested beneath his roof. Then came the modern hotel with its strictly impersonal views, its business methods and its system reduced to an absolute science.

Thirty years ago the hotel which had accommodations for 200 guests was looked upon as being a caravansary of extravagant size. But the population of these United States continued to grow, more people traveled, and finally, as its slogan states, "the largest, safest and most modern hotel," came, the McAlpin, into which has been put all the luxury, all the comfort, all the convenience and all the subtle personalities of the ages.

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It is very probable that the personal interest in guests has had a great deal to do with the instantaneous and continued success of the Hotel McAlpin. A guest may remain at the Hotel McAlpin for a week and his bill may be less than $25.00, but that guest has enjoyed just as careful attention, just as courteous treatment as the guest who occupies the premier suite and whose weekly bill runs into the hundreds.

Another factor in the success of the Hotel McAlpin is the excellence of its cuisine. It is perfectly possible to have your personal taste in food considered just as it is to have your personal taste considered in the choice of rooms, the temperature of your bath, or any other physical comfort that you

may desire. The pure-food movement has attained ideal proportions in the Hotel McAlpin. The management buys selected meats and poultry, tests everything that goes into the kitchen, churns its own butter, and makes its own bread and pastry, and, in the preparation, cooking utensils of silver and aluminum which fairly sparkle in their brilliancy are used.

Even the air in the Hotel McAlpin is subjected to inspection. In the winter time air from outside is drawn through sterilizing devices, heated and pumped into the public rooms. In the summer time the air is forced through water and artificially cooled; and so well is it done that there is less than two degrees difference in temperature—either hot or cold—in any hall, corridor or public room, throughout the hotel.

It would be perfectly possible to write a book on the special features designed for the comfort of guests in the Hotel McAlpin. The main dining room is one of the show places of New York. The room is paneled throughout in natural oak with columns and pilasters set with mirrors. On the walls are damask draperies of old gold and the ceiling is beautiful in its paneled Rococo designs. In the rathskeller, situated in the basement, the atmosphere of the Spanish renaissance prevails. The room is lit from beneath porcelain shades coruscant with illuminated designs, while the heavy arches and groinings are ablaze with color which removes the appearance of stolidity. This magnificent hotel representing an investment of $13,500,000 is, as its literature states, "nearer than anything to everything." Situated at the corner of 33rd Street and Broadway, it extends to 34th Street, and is at the intersecting point of Broadway and 6th Avenue. Elevated and surface cars, the Hudson Tubes, are but a few steps away. Within a few blocks are the Pennsylvania Terminal and the Grand Central Terminal. Within ten minutes' walk are nearly all of the theatres in New York, while the various big department stores of New York are within five minutes of the hotel doors.

A man might live at the Hotel McAlpin for a year and not exhaust its resources. Beneath its roof are club rooms, men's lounge, Turkish bath with bathing pools, roof garden, private dining-rooms, barbers, valets, tailors—everything that can minister to the comfort of man. There is even a bureau of information where tickets can be obtained for a trip to the Battery or a trip around the world.

The Hotel McAlpin claims that it is the most complete, the most artistic and the most up-to-date hotel in the world, just as it is the largest and safest. This is undoubtedly so, and what the hotel management does not say but what can be said, is that its charges are more reasonable and that more food of higher character is sold there at a less price than in any other place in New York City.

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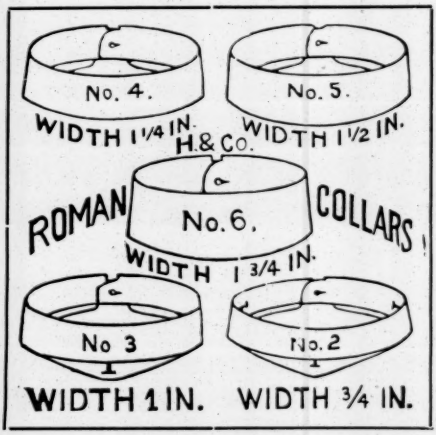

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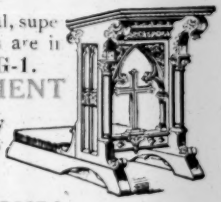

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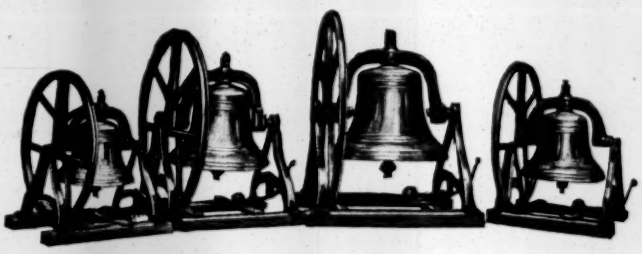

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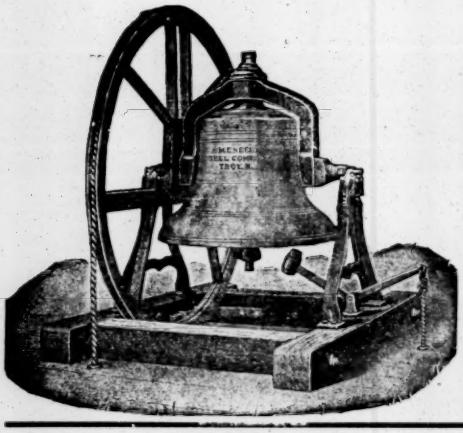

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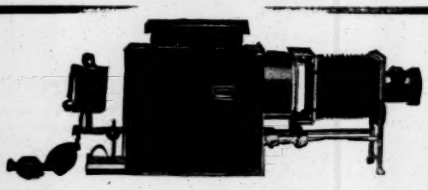

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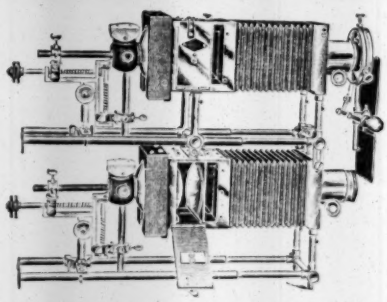

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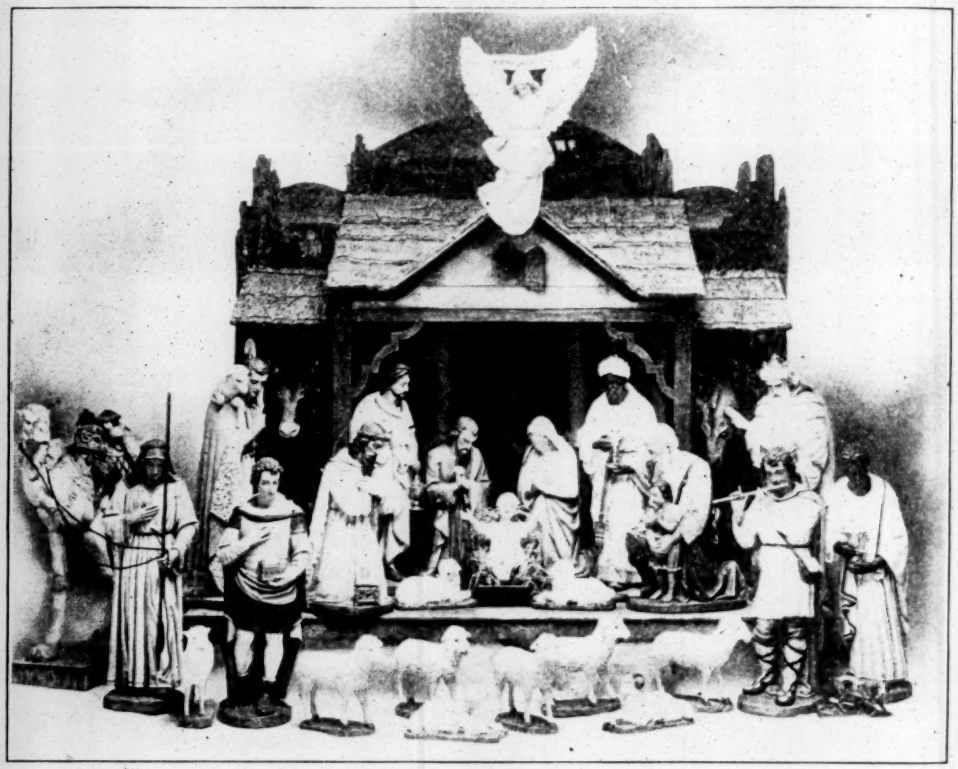

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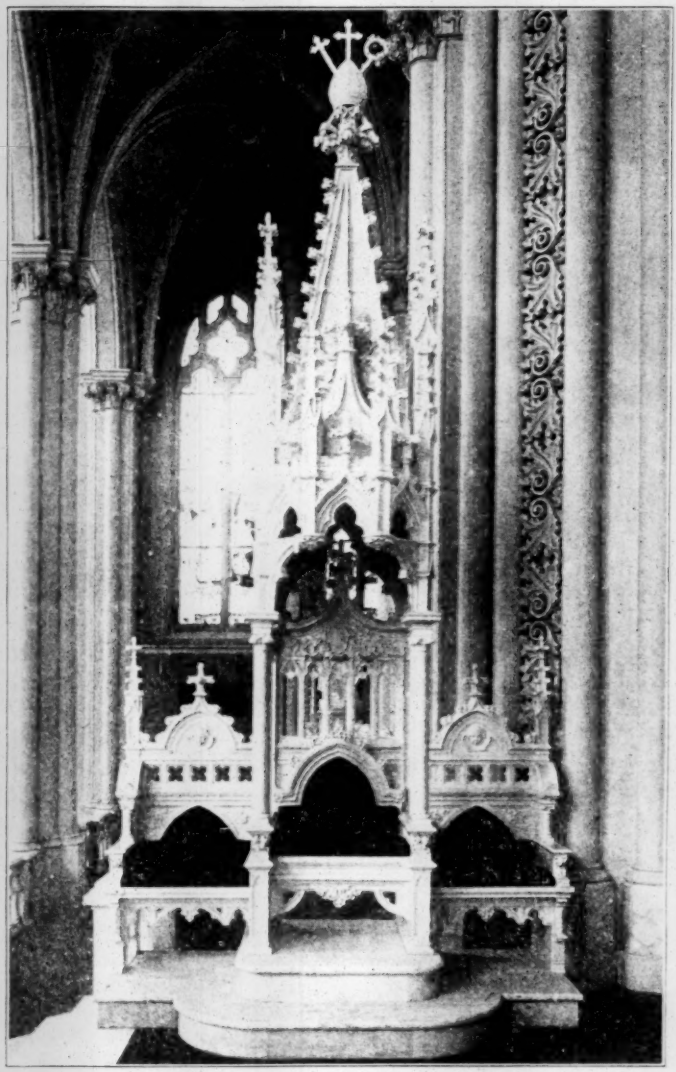

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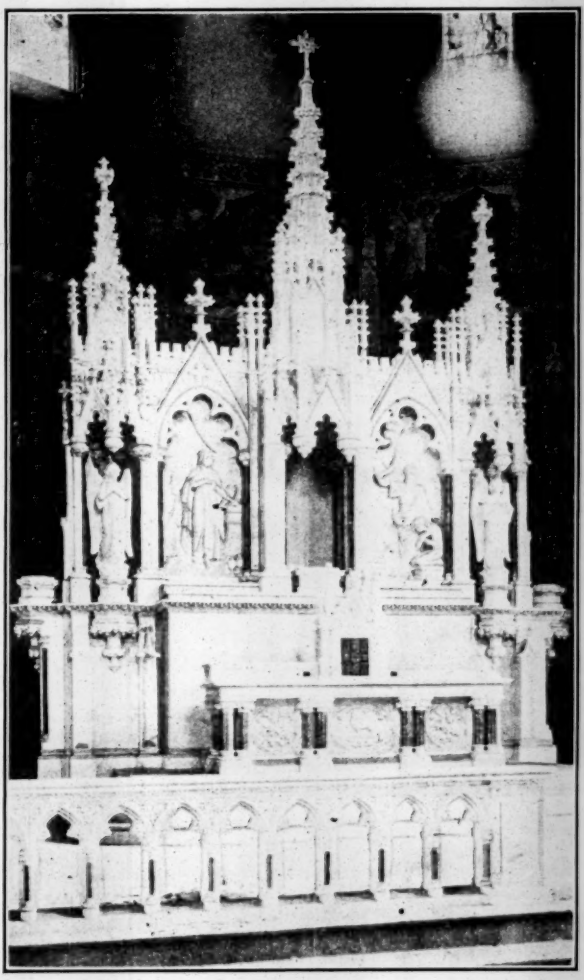

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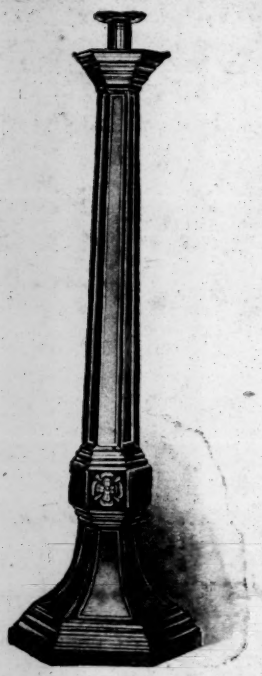

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